

NEGROES TO AID NEGROES

Bronze Tablet placed on site in Boston's North End. Church dedicated in 1796. Boston's first Methodist Meeting House. Six of members were colored

It was organized on April 14, 1833, being the first Congregational church ever organized among the colored people in the southland. It had its origin with the colored membership of the Circular Congregational church of this city which was organized in the year 1680. On the 20th of Jan. 1867 one hundred and eight of the colored members of the Circular

the ladies of the church served refreshments in the parsonage and the 46th year of the history of Plymouth church closed with much rejoicing and a general spirit of

The present membership of the church is four thousand five hundred, which is the largest of any Negro church in the country. One of the special features of the week's celebration will be the

Old Mother Zion Church congregation worshipped for several years in the old stable building, but the congregation's steady increase made a change necessary and in 1800 lots were purchased at Church and Leonard streets on which a frame building was erected. In 1820 a stone structure was erected

and in 1840 a commodious brick building was put up.

In 1864 this building was sold for \$90,000, and after liquidating its mortgage the church at the corner of West Tenth and Bleecker streets was purchased. The surplus funds were invested in the tenement property on Grove street which the church still owns.

During the one hundred and seventeen years of this church's existence some of the strongest ministers of the denomination have served as its pastor. Of the founders J. Varick, C. Rush, William Miller and G. Galbreath later became bishops.

Forty Years in West Tenth St.
During the forty years Mother Zion was located at West Tenth and Bleecker streets it was pastored by the Rev. Singleton T. Jones, later bishop; the Rev. William H. Decker, the Rev. William Frederick Butler, the Rev. Jacob Thomas, D.D.; the Rev. James H. Smith, the Rev. Henry M. Wilson, the Rev. Abram Anderson, the Rev. T. O. R. Williams, the Rev. R. H. G. Dison, the Rev. S. Cowles, the Rev. Alexander Walters, now bishop; the Rev. Joseph S. Caldwell, now bishop; the Rev. M. R. Franklin, later bishop; the Rev. Paul S. Cuyler, D.D., and the Rev. J. Sulla Cooper, D.D.

During the pastorate of the Rev. Dr. Cooper the expansion of the church's activities made necessary its removal, and the present site in 89th street was acquired in 1904. Shortly after the change the Rev. J. H. McMullen, D.D., succeeded Dr. Cooper.

Four years ago the present pastor, the Rev. Richard Manuel Bolden, was assigned to Mother Zion. Under his pastorate Mother Zion has gone steadily forward. Nearly five hundred accessions to the membership and approximately \$25,000 raised in collections represent a part of the result of his efforts. During his administration the church has invested in the apartment house property at 101-103 West 138th street, which is assessed at \$60,000. The property in West 138th street now owned by the Rush Memorial A. M. E. Z. Church, of which the Rev. Dr. J. H. McMullen is pastor, was also acquired under the Rev. Mr. Bolden's administration.

Not only is Mother Zion the mother church of its denomination, but from its membership went out the company which organized the church known as St. Mark's M. E. Church. The Rush Memorial A. M. E. Z. Church is an off-spring of Mother Zion. The Howard Orphanage, Brooklyn, had its inception in a home for boys founded by Mother Zion, and the Old Folks' Home in Brooklyn is another institution owing its existence to the pioneer work of this church.

Receipts For Year \$16,284.31.
The annual financial report of the board of trustees for the year ending March, 1913, shows that receipts for the year amounted to \$16,284.31, with expenditures totaling \$15,922.09. Total assets of the church amount to \$275,602.49, divided as follows: Church property,

89th street, \$165,000; apartment houses, 101-103 West 138th street, \$60,000; one single and one double tenement house and garage, Grove street, \$35,000; Cypress Hill Cemetery property, Brooklyn, \$15,000; lots in New Jersey presented by Mr. and Mrs. Samuel Strain to be used as playgrounds for children, \$300; cash in hand and in bank, \$362.22. Against these assets are mortgages on the various properties amounting to \$73,500, leaving net assets to the amount of \$202,102.49. Running expenses of the church amount to \$5,956 per year.

B. D. Fenderson is president of the trustee board; Charles Groce, secretary; Andrew Meads, treasurer; A. A. Rives, agent; E. V. C. Eato, James Nickson, A. Porter, Marcus J. Baker, Wm. E. Townsend, church clerk.

The Rev. Mr. Bolden has been granted a leave of absence for sixty-five days to attend the Seventh World Sunday School Convention, which meets at Zurich, Switzerland, July 8-15, to which he is a delegate from the A. M. E. Zion Church of America. The church is paying all the expenses of the trip. Pastor Bolden will sail June 21 at 12 o'clock on the steamer Majestic of the White Star line. He will go to Southampton stopping in Paris en route to Zurich. Leaving Zurich, he will make a tour of Europe, visiting Geneva, Genoa, Florence, Rome, Venice, Vienna, Berlin, Antwerp, Brussels, The Hague and London, returning via Liverpool, August 1, on the Mauretania, of the Cunard line.

Work of Auxiliaries.



THE REV. RICHARD M. BOLDEN
NEGRO BAPTIST CONGRESS
WILL ADJOURN TODAY

Thursday's Sessions are Featured by the Addresses of Jones and Work.

The third day's proceedings of the negro Baptist Ecclesiastical Congress at Hall Street Baptist Church was featured by addresses by Rev. Charles P. Jones of Jackson, Miss., and Prof. Monroe N. Work of Tuskegee Institute, editor of the Negro Year Book.

Devotional exercises were conducted by Rev. A. Wilson and Rev. M. E. Jones.

Rev. Charles P. Jones delivered a very effective address in which he appealed to the preachers for a higher consecration to their work. Dr. Jones contended that the reason the churches have lost power is that the Baptist churches were intended to be run by the Holy Spirit, but men have undertaken to govern the churches without the aid of the Holy Ghost.

Prof. Work stated that the district schools fostered by the Baptist churches should seek the aid of the common school fund. He declared that the higher schools of the denomination will increase in power and efficiency and the small schools will die without the aid of the State.

Among the arrivals Thursday were Rev. Charles F. Jones, Jackson, Miss.; Prof. Monroe N. Work, Tuskegee Institute; Rev. P. A. Ashe and Prof. J. A. Lawrence, Montgomery.

Letters and telegrams respectively were read from Dr. C. F. Johnson of

Mobile and Prof. R. B. Hudson, Selma, expressing regrets at their absence.

Rev. J. A. Whitted of Birmingham and Rev. J. A. Martin of Selma were called away on account of sickness.

The committees considering the recommendations to the Congress will report today and the meeting will adjourn. These reports will create lively discussions before they are approved.

The sermon Thursday night was preached to a large congregation by Rev. S. M. Robinson of Decatur.

1st Bryan Baptist Church

Begins Week of Rejoicing

CENTURY AND QUARTER MAY

TO BE CELEBRATED WITH FIFTEEN

MINUTES EXERCISES JAN. 15-21

South Tribune
Present Edifice Site of First Negro Baptist Church in Country—Served by Eleven Pastors—Rev. U. L. Houston Pastored Longest—Church in Excellent Financial Condition.

1-11-13

The First Bryan Baptist Church, Bryan street, Rev. Daniel Wright, pastor, will begin on Tuesday night, January 14th, a week's celebration commemorating the one hundred and twenty-fifth anniversary. The celebration will be concluded the following Tuesday night.

The First Bryan Baptist church has the distinction of occupying the site on which the first Negro Baptist church established in America was erected. The name of this church was the old Jerusalem Baptist church, which was subsequently changed to the First Bryan Baptist church in recognition of its first pastor, Rev. Andrew

Bryan, under which name it has continued to the present day.

Perhaps there is no congregation in the country which can boast of better attendance than that of the First Bryan Baptist church and the financial condition of this body is excellent. It not only enjoys the privilege of being clear of indebtedness but for the past few years has had a bank account in excess of a thousand dollars. The membership of the church is three thousand seven hundred and sixty-five.

The church has been served by eleven pastors, the average being eleven years. The pastor serving the longest term was the Reverend U. L. Houston who pastored twenty six years. The other pastors and the number of years served were: Rev. Andrew Bryan, twenty

four years; Rev. Andrew Marshall, seventeen years; Rev. Thomas Anderson, two years; Rev. Stephen McQueen, five years; Rev. Jno. B. Deveaux, two years; Rev. Isaac Roberts, three years; Rev. Bristow Lawton, one year; Rev. Rev. Garrison Frazier, seven

years; Rev. U. L. Houston, twenty six years; Rev. G. W. Griffin, eighteen years; Rev. Daniel Wright, present pastor, five years.

There is being printed by our job printing department a pamphlet program for the occasion which will contain many interesting cuts of the church and officers.

Washington Herald

NEGRO CLERGY MUST SAVE RACE

Colored Minister Addresses Methodist Church Conference in This City.

LACK 'WHITES' CHANCES

"We Negroes Are Dealing with a Haughty Race," He Tells White Colleagues.

The Methodist Church will profit better by furnishing proper support to its

ministers so that they may be able to purchase what things are necessary to keep abreast of the times than by compelling "niggardly" saving, Rev. Dr. Joseph W. Van Cleave, vice president of the board of conference claimants of the Methodist Episcopal Church, said last night at a meeting of the conference.

Yesterday was the second day of the three-day convention called to form plan for raising a \$5,000,000 fund for the support of superannuated ministers.

Rev. Dr. W. H. Dean, pastor of Ebenezer Methodist Episcopal Church, a colored congregation in an obscure part of the Southeast, compelled the applause of the conference at the afternoon session when he made a stirring address in which he asked help without interference.

"We negroes," he said, "are dealing with a haughty race—a race that, though its people comprise but one-fifteenth of the inhabitants of the earth, controls one-third of its surface and one-fourth of its people."

"The emancipation of the heart and mind must be worked out by the colored men themselves. Every race is dependent on its leaders, and no race more than ours."

Negroes Lack Libraries.

"For the masses of negroes there are no libraries, no highly developed press, no superior schools, and no large learned class. We must depend on our preachers and our preachers can lead best, just as preachers of other races can lead their people best."

Bishop William Burr presided at the evening meeting. Devotions were conducted by Rev. Dr. G. W. Kepler. Addresses were delivered by Rev. Dr. L. J. Birney, dean of the Boston University School of Theology, who spoke on "The Retiring Competence as Related to the Call to Preach," and by Bishop R. J. Cook, of Portland, Oreg., who spoke on the conference work.

Addresses at afternoon and morning meetings were made by the following: Rev. Dr. James Hamilton, Rev. Dr. S. J. Greenfield, Rev. Dr. S. A. Morse, Rev. Dr. C. W. Miller, Rev. Dr. M. E. Evans, Rev. Dr. E. C. E. Dorion, Rev. Dr. W. D. Sleaze, Rev. Dr. Frank P. Parkin, Rev. Dr. Joseph B. Hingeley, Bishop William Burr, Rev. Dr. Herman Young, Rev. Dr. Stedman Applegate, Rev. Dr. E. L. Watson, Rev. Dr. J. Wesley Johnston, and Rev. Dr. J. S. Hughes.

A CALL FOR HISTORIC DATA BY J. T. JENIFER, CHURCH HISTORIOGRAPHER.

The Christian Record
121-13-14
To the Secretaries of the Several Conferences and Preachers of the A. M. E. Church.

Please send me a copy of the minutes of the latest session of your Annual Conferences. Also any back numbers of minutes that you can spare.

I need facts concerning the fields of your Conferences. I am classifying and filing Conference Minutes for Department of Church History, but find myself lacking very many minutes of Conferences.

Please attend to this request right away at my expense and oblige,
Your brother in labors of love,

J. T. JENIFER,
3430 Vernon Ave.,
Chicago, Ill.

Church-1914

B. Y. P. U. DELEGATES IN THE CITY—THE WORK COMPREHENSIVELY SET FORTH.

(Melville Perdue, 1219 W. Chestnut St., Louisville, Ky.; Phone, City 5038.)
The throng of the B. Y. P. U. delegates from all over the United States have descended upon our city for the purpose of holding the National Baptist Young People's Union. This session is being looked forward to by those throughout the country who are conversant on the B. Y. P. U. work as the greatest in the history of the organization. Many notable scholars and race men are being brought here from all over the country and they occupy prominent places on the program of the congress. The sessions are to be held with the Ninth Street Baptist Church B. Y. P. U. of the Ninth Street Baptist church, July 14-20. Special music for the occasion has been arranged for and a chorus of one hundred or more voices will blend in music that varies in style from the most fantastic classic to sacred to the harmonious and melodious jubilee melodies. This chorus is under the direction of Mr. E. W. D. Isaacs, Jr., and Prof. Geo. E. Carter, and represents representatives from all of the city unions and choirs.

The object of the B. Y. P. U. Congress as given out by Rev. E. W. D. Isaacs is to study the plans and methods of organization and endeavor among the Baptist Young People throughout the United States; to promote systematic Bible study and to increase religious intelligence generally. Lectures are being delivered each day by the following specialists in their line: Rev. J. E. Ford, D. D., Jacksonville, Fla.; Rev. N. S. Vass, Raleigh, N. C.; Rev. S. E. J. Watson, Dallas, Tex.; Rev. C. H. Parrish, D. D., Louisville, Ky. The work of these specialists is divided as follows: Old Testament Literature, Rev. S. N. Vass, D. D.; New Testament Literature, Rev. J. E. Ford, D. D.; Sociological Department, Rev. C. H. Parrish, D. D.; Missionary Department, Rev. S. E. J. Watson. In addition to these lectures, Rev. James P. Bryant, of Atlanta, Ga., delivers a lecture each day on the Holy Land. Splendid papers are read on other subjects not included in this list by volunteers, making this department interesting to the messengers from every view point. The following is the program that was rendered and is continuing until Monday:

Tuesday Evening, July 14, 8 O'clock.

Chorus, "All Hail the Power of Jesus Name"—Congress Chorus.
Scripture Reading—Mr. R. B. Level.
Invocation—Rev. G. W. Ward.
Anthem, "Who Is the King of Glory"—Congress Chorus.

Welcome addresses as follows:

On behalf of the church—Rev. W. M. Johnson.

On behalf of the Ministers' Conference—Rev. H. W. Jones.

On behalf of city B. Y. P. U.—Rev. James Williams.

On behalf of state B. Y. P. U.—Rev. C. P. M. Bigbee.

On behalf of other denominations—Rev. C. M. Noble and W. J. Walls.

On behalf of city colored churches—Jno. H. Frank and Prof. A. E. Meyzeek.

On behalf of business and professional men—Mr. Frank May.

Response—Rev. J. L. Hardin, Nashville, Tenn.

Announcement of committees.

Wednesday, July 15, 9:30 A. M.

Song service.

Scripture Reading—Rev. G. T. Britt.

Invocation—Rev. J. W. Lewis.

Address, "How We Got the Bible"—Miss Grace M. Eaton.

Address, "The Bible the Basis of All True Piety"—Rev. R. Reynolds.

Address, "The Four Gospels; Special Women"—Mrs. C. H. Parrish.

task of each author—Rev. J. E. Ford, Florida.

Address, "Religious Enthusiasm, Its Place and Power"—Rev. J. H. Perdue.

Introductory Sermon—Rev. S. E. J. Watson; alternate, Rev. J. F. Drane.

Wednesday Afternoon, 3 O'clock.

Song service.

Scripture Reading—W. T. Jones.

Invocation—Rev. J. W. Lewis.

Symposium, "The Child Mind"—Rev. P. C. Cayce.

Address, "How to Make the Bible Interesting to Children."

Address, "The Basic Social Principles of the Gospel"—Rev. C. H. Parrish.

Address, "The Christian School the Hope of the Race"—Rev. Dr. W. T. Amigor.

Address, "Christ, the Unifier of Man"—Rev. Vol. McLawler.

Address, "The Life and Work of Adoniram Judson"—Rev. S. E. J. Watson.

Wednesday Night, 8 O'clock.

Song—Congress Chorus.

Scripture Reading—Mrs. Annie Harris.

Invocation—Rev. H. C. Woolfork.

Music—Ninth Street Choir, Male.

Address, "The Gospel of Money should Churches Exclude Members Who Do Not Pay?"—Rev. G. F. Watson and A. J. Stokes.

Vocational Education—Rev. J. W. Gibson.

Educational Sermon—Rev. J. E. Wood, Danville, Ky.

Song—Miss Green and choir.

Remarks.

Thursday Morning, 9:30 O'clock.

Song service.

Scripture Reading—Mrs. B. B. Mor-ton.

Invocation—Rev. R. H. Hughes.

Address, "The Bible Foundation of Literature"—Rev. J. Fisher.

Address, "The Bible and Other Religious Books"—Rev. T. F. Blue.

Address, "Intelligent Religion, Or What It Consists"—Rev. A. H. Shumake.

Address, "The Gospel of the Body Domestic Purity"—Dr. J. A. C. Lattimore.

Address, "The Bible and Religious Books"—Rev. S. N. Vass, D. D., North Carolina.

Address, "How We Got the Bible"—Miss Grace M. Eaton.

Remarks.

Thursday, 8 P. M.

Song service.

Scripture Reading—Rev. F. Bell, D. D.

Invocation—Rev. J. M. Caldwell, Crestwood, Ky.

Song—Congress Chorus.

Address, "The Bible Sanctification"—Rev. W. A. Jones, D. D., Lexington.

Address, "Pauline Epistles; Scope and Signification"—Rev. J. E. Ford.

Song—Miss Lee and choir.

Missionary Sermon—Rev. E. J. Fisher, D. D.; alternate, Rev. T. J. Talley.

Remarks.

Friday Morning, 9:30.

Song service.

Scripture Reading—Rev. C. M. Jacobs.

Invocation—Rev. I. H. Rhodes.

Address, "Difficulties of the Bible. How to Deal With Them"—Rev. P. H. Kennedy.

Address, "Personal Task of Major Prophets"—Dr. S. N. Vass.

Address, "Spiritual Forces in Human Progress"—Rev. Wm. Winfrey.

"Effective Soul Winning"—Rev. W. J. M. Price, Henderson, Ky.

Address—Rev. I. Garland, Penn, Ohio.

Address, "How We Got the Bible"—Grace Eaton.

Friday Afternoon, 3 O'clock.

Woman's and children's meeting, conducted by Mrs. Vienna Parker and Mrs. S. E. J. Bryant.

Song service.

Scripture Reading—Mrs. M. E. Carter.

Invocation—Mrs. Buelah Townsend.

Address, "What the Bible Teaches

Address, "Famous Women of the Bible"—Sisters B. M. Withers and M. Dowell.

Address, "Woman a Factor in Social Reform"—Mrs. A. H. Shumake.

Address, "The Servant Girl Problem; How the Church Can Help in the Solution of It"—Mrs. Fannie R. Givens.

Address, "The Bible the Basis of All Purity"—Mrs. M. E. Steward.

Address, "The Apocrapha; Its Contents and Lessons It Teaches"—Dr. Ford.

Address, "Bible Instruction for Children"—Miss A. L. Dortch.

Friday Night, 8 O'clock.

Model B. Y. P. U. and musical concert, conducted by Geo. E. Carter and E. W. D. Isaacs, Jr. Admission, 10 cents.

Music.

Scripture Reading—E. Louise Rome.

Invocation—I. Ledford.

Song—Chorus.

Address, "The Negro Baptist Church"—Rev. B. J. Davis.

Bass solo—Rev. H. M. Burns, Nashville, Tenn.

Reading—Mrs. Etta Baker.

Solo—Mrs. E. S. Porter.

Solo, Contralto—Mrs. Josie E. Henderson, Tennessee.

Reading—Mrs. L. C. Gibson.

Selection—B. Y. P. U. Quartet.

Solo—Mr. John Smiley.

Announcements.

Song—Antioch Glee Club.

Address, "The Survival of the Uplift"—Dr. S. E. J. Watson.

Lecture, "Dr. J. P. Bryant, Georgia."

Saturday Morning, 9:30 O'clock.

Song service.

Scripture Reading—Rev. L. A. McIntyre.

Invocation—Rev. R. B. Green.

Address, "Modern Sunday School"—L. A. Offutt.

Address, "Young Men and Temptations of City Life"—Rev. J. M. Moore.

Address, "The Church and Civic Righteousness"—Rev. G. W. Hampton, D. D.

Remarks.

Saturday Afternoon.

Outing for visitors and delegates, conducted by entertainment committee.

Saturday Evening, 8 O'clock.

Concert by visiting musical talent.

Illustrated lecture. The most celebrated characters in the race.

The B. Y. P. U. officers and the National Baptist Convention in a moving body—Prof. W. J. Hynes, Nashville.

Sunday Morning, 9 O'clock.

Model Sunday School, conducted by E. W. D. Isaacs, Jr.

Sunday Morning, 11 O'clock.

Song service.

Scripture—Rev. H. E. Alford.

Invocation.

Sermon—Rev. J. H. Mastin, Tennessee.

B. Y. P. U. mass meeting and Talk Day (Special program.)

Lecture, "Galloping With the Gang"—Dr. E. W. D. Isaacs.

Sunday Evening, 7 O'clock.

Model B. Y. P. U., conducted by Rev. J. Francis Wilson.

Sermon—Rev. B. F. Farrell.

Monday Morning, 10 O'clock.

Song service.

Scripture—Rev. L. H. Coleman.

Address, "Relation of B. Y. P. U. to Church"—Rev. J. Francis Wilson.

Address, "Has a Democratic Form of Church Government Scriptural Warrant?"

Address, "The Social Forces in the Gospel"—Dr. C. H. Parrish.

Address, "The Holy Ghost in the Work of Enlistment and Edification"—Dr. Ford.

Address, "The Missionary Character of Christianity"—Dr. S. E. J. Watson.

Monday Evening, 8 O'clock.

Business and professional men's reception.

Grand concert, under direction of Prof. G. E. Carter.

The officers to the Congress are, Rev. Jas. P. Bryant, president; Rev. A. W. Bryant, vice-president; Rev. E. W. D. Isaacs, director; Rev. Wm. L. Craft, secretary; Mr. E. W. D. Isaacs, Jr., arbiter.

Miss Jane A. Simpson left for Chicago this week, where she will spend her vacation.

The Atlanta Mutual Insurance Company, which has been doing a health and accident business in our city, has sold out to the Kentucky Central Insurance Company (white). The forcing to the wall of the Atlanta Mutual is a keen disappointment to many of us who wished the enterprise well because it was colored. It is an unfortunate thing, however, that the management undertook such a large risk as running a health and accident department without license.

Philadelphia

November 1914

PLEA FOR NEGRO BISHOPS

Increase of Race Hatred Emphasized by Archdeacon Phillips.

The question of the appointment of racial bishops by the Episcopal Church in this country, which has been agitated for some time, was discussed at the meeting of the Clerical Brotherhood yesterday morning as a result of an address by Archdeacon H. L. Phillips.

The latter, who has been one of the foremost colored clergymen in the North, and is in charge of the negro churches in this diocese, advocated the new idea as the most efficient means of promulgating the Episcopal Church among the colored people all over the country.

"My reason for asking for racial bishops in the Southern States," he said, "is that it has been found impossible for the white and the colored people to worship in the same church. The result is that the church in the South among colored people is not going. The average self-respecting colored man will not go into the Episcopal church because he knows he is not wanted."

The arch deacon made an earnest plea for justice for the negro, and said the Episcopal church should remember that race hatred was rapidly on the increase in this city, and cited several examples of discrimination against the negro, such as the rules of the trades unions and the closed doors to many of the industries. The speaker claimed the negroes did not wish any special consideration, but he justly felt that he should be allowed to be self-supporting. Racial industries and racial churches, he said, would do much for the happiness and usefulness of the negro.

The meeting was followed by a luncheon in the club room of the Brotherhood and the first to be given this season. It was presided over by Bishops Rhinelander and Garland. The chief speaker at the luncheon was George Gordon King, of New York, secretary of the Board of Missions of the Episcopal Church, who spoke of the efficient and economical management of the Mission Board. There was a feeling, he said, that a great portion of money collected for missions was eaten up by high-salaried officers, which was a most erroneous and unjust one.

OLDEST CHURCH IN VIRGINIA REOPENED

Special to The New York Times

RICHMOND, Va. July 29.—The Third Street A. M. E. Church, after having been remodeled and renovated, was rededicated Sunday afternoon, at which time Bishop Coppin preached to a large congregation. The Rev. E. H. Hunter of Norfolk and George D. Jimmerson of Hampton, Va., former pastors, preached in the morning and afternoon.

An organ recital and musical was given under the direction of Prof. Henry Eyre Browne of New York, Tuesday evening. The congregation is the oldest of the A. M. E. Church in Virginia. The Rev. S. S. Morris is the present pastor.

Houston, Tex.

Post

Dr. J. B. Gambrell Also a Speaker at Baptist Meeting.

(Houston Post Special.)

FORT WORTH, Texas, October 16.—Dr. J. B. Gambrell of Dallas, editor of the Baptist Standard, in addressing the Missionary and Educational convention of Negro Baptists this morning, said: "We have got to build our civilization on equal justice to everybody. We have got to treat each other right, and in this you can help. If a white man cheats you out of your salary, you must not cheat him in the service you render."

"I have been used to all of my life getting along with your sort of people. We were born in the same country, and way back yonder used to belong to the same church. I bring you greetings from 350,000 white Baptists of Texas, who desire to see you do well. I know that there are some people who advocate your people going to Africa, but you are not going. We need you and you need us. We

have helped you, and you have helped us. You have ridden on our back and we have ridden on your back.

"If I want to kick a man, I am not going to kick the man who is down, but I am going to kick the man who is up and able to kick back. I am not going to take advantage of the negro, who is not able to protect himself because of conditions."

Hon. Clarence Ousley of the extension department of the Agricultural and Mechanical college was given an ovation when introduced to the convention by Rev. A. Barbour of Houston.

In speaking of the conditions in Texas between the races, Mr. Ousley said: "We are all one people. I believe, as Dr. Gambrell has said, that we have benefited you, and you have benefited us more, and against your will. I am the descendent of a people that you benefited against your will, and I feel that I owe you a debt of gratitude."

Mr. Ousley declared that there was a greater question confronting the American people, and should have attention now. He spoke of when but 20 years ago two-thirds of the American people were in the rural districts, and 10 years ago only half, and he considered that it was dangerous when the rural people were in the majority in the cities and towns.

"We want to make negroes better farmers, as well as white people," he said, "and in this work I am going to do my duty."

MEETINGS SUCCESSFUL.

Negroes End Week of Importance to Church.

Constitution 10-25-14

When the doxology was sung and the benediction pronounced at Wheat Street Baptist church, Friday night, there was brought to a close one of the most important meetings for results held in the city among colored Christian workers for many a day. This meeting was the final session of the conference of Sunday school workers, which have been in session the entire week studying the latest methods in Sunday school work throughout the country. And while such a meeting was new among the colored people, the attendance was far beyond the expectation of the promoters. More than six hundred was the nightly average.

The program each evening was presided over by some one of the leading pastors in the different churches in the city, and the speakers included all the specialists of the white people who were holding a daily session here and several of the colored men of the city, who have made great progress in the Sunday school work in the churches. Among these special mentions should be made of the address of H. W. Russell, superintendent of the Friendship Baptist church, Sunday school, who is recognized among his people as being one of the most progressive workers in the south. Those of the ministers who took an active part in making the meeting a success were Rev. P. James Bryant, Dr. W. Fountain, Rev. J. A. Rush, Rev. E. Johnson, Rev. C. C. Neal, Rev. E. Oliver, Rev. A. D. Williams, Rev. L. King, and Dr. C. M. Tanner. The entire committee expressed its thanks in no uncertain way to Rev. Homer Lyman and those associated with him for making such a meeting possible. The ministers and Sunday school workers feel greatly helped already and in the months to come great results will be realized.

EPISCOPAL WORKERS CLOSE ANNUAL SESSION

The annual conference of the Episcopal workers among colored people which closed at St. Philip's church, October 9, was the best attended in the history of the conference. One hundred and four delegates, forty-eight clergymen and fifty-six lay, with local persons and members, were present in large numbers at each session. Friday evening at the last session the following officers were re-elected: The Rev. Henry Baird Delany of Raleigh, N. C., president; the Rev. Walter Dorsey McClane of Cambridge, Mass., secretary; the Rev. George Freeman Bragg of Baltimore, Md., secretary, and historiographer, the Rev. James K. Satterwhite of Raleigh, N. C., assistant secretary; Archie S. Nicholson of Philadelphia, Pa., treasurer, and the Rev. Emmet E. Miller of Petersburg, Va., necrologist.

Addresses were made by the Rev. E. H. Hamilton of Hampton, Va.; the Rev. August E. Jensen of Asbury Park, N. J.; and the Rev. George M. Plasket of Orange, N. J. The keynote of the whole conference, "The Extension of Home Missions Among Colored People,"

was summed up and discussed by the Rev. Mr. Delany, president of the conference. After the service the congregation attended a reception in the basement of the church.

The delegates were cared for and entertained in the homes of members of St. Philip's Church without charge. Two meals were served in the basement of the church. The conference will be held next year in Cambridge, Mass.

THE A. M. E. CHURCH'S CRISIS

The African Methodist Episcopal Church is facing a crisis in its history which will need the best and most earnest efforts on the part of those in the leadership to deal with it in the most careful manner. We refer to the pastoralate in our larger and more influential churches. The time limit

has been removed in the Methodist Episcopal Church, and it is only a matter of time when the same will have to be done in the African Methodist Church. The recent trouble in Trinity Church, this city, is the natural outcome of removing a pastor because of the time limit and sending another there who was not in accord entirely with the leading membership of the church. Evidences multiply all around us as to the value of allowing pastors to remain as long as they are useful and the people desire them to remain with them. Another thing will have to be taken into consideration, and that is that the constant changing of pastors is not always beneficial to the church membership nor to the other interests of the church. More and more the people are desiring an opportunity to be heard as to who the pastors shall be, and the "Godly judgement" of the Bishop is not always to be relied upon. Bishops are human, and like all other classes of humanity, liable to make mistakes, and many times mistakes which do incalculable harm. We hear often the remark from some of the ministers that certain of their number are always kept good places in the cities, while they are kept out in the country districts. It must be remembered that some men qualify themselves for the large pulpits while others do not. Those who do qualify themselves ought not to be disqualified from filling good positions simply to give room for others who are not so well qualified but want the places because

of their prominence. The large churches support the Bishops and other interests and this matter should be taken into consideration as well as many other things. A careful consideration of these matters is advisable.

COLORED BAPTIST WOMEN'S MISSIONARY MEETING ENDS

Admission 7-13-14

Special to The Advertiser. GREENVILLE, ALA., July 12.—A call session of the Colored Baptist Woman's Missionary and Educational Convention of the Union District just closed here yesterday. The purpose of the meeting was to adjust some important business. The organization last year decided to build a home for old, infirmed, and orphan negroes. A tract of land was bought at Snow Hill, but a majority of the members were dissatisfied at the location. A new location will be sought by a specially appointed committee. A committee on finance was also appointed. The sessions were held in the chapel of the S. A. B. College.

The above organization is striving to give the negroes Christian Education, in connection with the missionary work.

The committee on finance is composed of Dora Gregory, A. P. Peagler, Lou Stewart, Rev. L. Hawthorne, D. A. B., Rev. George Ashford, J. Marlow, and Professor I. C. Peag-

BAPTISTS MEET IN BRIDGEPORT

Thrifty Connecticut Town Extends Warm Welcome

LARGE NUMBER PRESENT.

Fortieth Annual Gathering of the New England Baptist Missionary Convention Held With the Messiah Baptist Church—Much Good Accomplished. Mayor Clifford B. Wilson Speaks.

By N. BARNETT DODSON. Bridgeport, Conn.—The fortieth annual meeting of the New England Baptist missionary convention, which concluded its session in the Messiah Baptist church in this city, the Rev. W. N. Morton, pastor, on Monday evening, June 22, with a reception of the delegates, was one of the most largely attended during its long and eventful history. Delegations large in numbers and others, all representing churches of brilliant achievements were present from every part of the territory in which the convention has

jurisdiction. The convention was in session for five days, during which time many important matters affecting its future development were considered. Vice President William P. Lawrence presided at the opening session until President Bishop Johnson delivered his annual address, which was a masterpiece of thought and succinct review of every phase of the work of the organization for the fiscal year.

Addresses of welcome were delivered on behalf of the Baptists of this city by Deacon John W. Barnes of the First Baptist church on behalf of the Pastors' association of Bridgeport; the Rev. George M. Brown of the Methodist Episcopal church and the Rev. M. A. Ely for the A. M. E. Zion church.

The welcome on behalf of the city of Bridgeport was given by his honor Mayor Clifford B. Wilson, who complimented the convention for the completeness of its organization and its good work for religious uplift. Mayor Wilson said that he believed in organization—religious, secular and political—for the accomplishment of the best things for the good of the people generally. Being a Baptist himself, the mayor expressed himself freely regarding the achievements of the denomination. The response to the various addresses of welcome was made by the Rev. Dr. H. W. Childs of Pittsburgh, whose subject was "The Co-

quering Influence of the Church." The educational address was delivered by the Rev. W. Winston, president of the Clayton-Williams university, Baltimore, and the doctrinal sermon by the Rev. Dr. George B. Howard of Pittsburgh. Several new churches joined the convention, which now includes in its membership churches in the District of Columbia, Maryland and all of the northern and New England states except Maine.

Representatives from several of the educational institutions, fostered in a financial way by the convention, were given the opportunity of speaking in behalf of their work. Among those who delivered addresses on education were R. C. Wood, President of the Virginia seminary and college, Lynchburg, Va.; William A. Credit, president of the Downingtown (Pa.) Agricultural and Industrial school; Miss Nannie H. Burroughs, president of the National Training School For Women and Girls, Washington; Page M. Beverly, president of the Alpha institute, Newark, N. J., and John C. Love, representing Baptist university, Montclair, N. J. Besides its educational work the convention does home and foreign mission work, provides a fund for the assist-

ance of aged ministers and a fund for the widows of the deceased ministers of the convention. It also takes an active interest in the promotion of temperance and gives financial aid to the smaller churches and missions within its bounds. The treasurer's report gave in detail the amounts which have been distributed to the various interests of the convention as named above during the past year. The total amount raised for all purposes within the territory of the convention since June, 1913, was over \$45,000.

The election of officers for the ensuing year resulted as follows: President W. Bishop Johnson; vice president, W. N. Morton; recording secretary, T. J. King; corresponding secretary, W. A. Harrod and treasurer, R. D. Wynn, who has held the position for twenty-five years. The degree of doctor of divinity was conferred upon Corresponding Secretary W. A. Harrod by the Virginia seminary and college at this session of the convention.

The board of managers is composed of the following named ministers from the various states: William A. Credit, Pennsylvania; G. H. Sims, New York; E. W. Johnson, Pennsylvania; E. L. Cunningham, Pennsylvania; W. J. Winston, Maryland; J. C. Lowe, New Jersey; S. W. Smith, Rhode Island; William M. Moss, New York; W. O. Harris, Connecticut; W. P. Hayes, New York; G. H. Wiley, Rhode Island; B. T. Moore, Delaware; W. P. Lawrence, New Jersey; A. Clayton Powell, New York; J. C. Jackson, Connecticut, and Holland Powell, New York.

MANY NEGROES ATTEND 3-5 BIBLE CONFERENCES

The Atlanta Constitution. One thousand negroes attended the three sessions on Monday of the ten-day Bible conference which began at the Wheat Street Baptist church Sunday. Morning, afternoon and evening sessions all indicate that the negroes of the city are interested in this movement to study the Bible.

In the morning Rev. E. P. Johnson, pastor of Reed Street Baptist church, lectured on "Systematic Giving as Relative to Soul-Winning, a Command and a Benediction." Rev. D. W. Cannon, general state educational secretary, talked upon the "Prepentacostal Church, an Ideal Pattern for Soul-Winning and World-Wide Evangelization." Professor H. B. Britt, of Louisville, Ky., sang a solo, "Abiding and Confiding," and talked upon "Gospel Singing, an Indispensable Agency in Soul-Winning."

At the afternoon session the above speakers continued on their respective subjects. At night Rev. W. H. Moses, of Knoxville, Tenn., addressed the gathering of negroes on "World-Wide Missions," the Edification of a Soul-Winning Church. "Soul-winning" is to be the keynote of all the sessions. The Shiloh Baptist church has purchased the fine edifice at the corner of Fifteenth and R streets from the Christian Science church at \$40,000. The church at Seven-dron held its old church at Seventeenth and L streets to the congregation of Liberty Baptist church, recently passed by Rev. J. T. Toliver, deceased. This congregation has disposed of its 18th and E streets property to the government for \$32,000, to be used as a portion of the site of the new Red Cross building.

Church - 1914 THE COMMISSION ON EVANGELISM

By Rev. A. L. Gaines, D. D., of Baltimore, Md.

The Christian Recorder
The Commission on Evangelism of the Board of Christian Churches of Christ in America convened in the auditorium of the C. A. Building, Richmond, Va., Tuesday, December 8th, 1914.

Some twenty denominations were represented in this meeting. A telegram from Bishop Tyree was read by the Secretary expressing regrets of his inability to be present. On the roll-call of denominations Rev. A. L. Gaines, D. D., of Baltimore, was present as a representative of the African Methodist Episcopal Church.

It is interesting to note that of the twenty denominations represented at the session of the Commission, four distinctively colored denominations were represented, namely, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Colored Methodist Episcopal Church in America and the National Baptist Convention.

The sessions of the Commission were full of interest from beginning to end. The report of the chairman, Rev. William H. Roberts, D. D., and the report of the General Secretary, Rev. W. E. Biederwolf, outlined minutely the purposes of the Commission on Evangelism and its importance as a Department of the Federal Council of the Churches of Christ in America. Speakers from the various denominations submitted to the Commission an outline of evangelistic effort in the several denominations.

In the absence of Bishop Tyree the following report was submitted by the representative of the African Methodist Episcopal Church as to the recognized plan of evangelism in the denomination. The denominational evangelistic work of the African Methodist Episcopal Church is under the supervision of the following committee: Rev. L. S. Howard, Nashville, Tenn., Secretary; Bishop J. S. Flipper, D. D., President; Prof. Ira T. Bryant, Secretary; Rev. T. J. Askew, Rev. S. M. Bryant, Rev. J. A. Hadley, Rev. A. P. Grey, Mr. Levi Adams, Prof. Richard Hill and Mr. Jefferson Rhodes.

The African Methodist Episcopal Church has created an Evangelistic Bureau as one of the recognized departments of their church work.

Plan of the Work.

1. It shall be the duty of the Evangelistic Bureau, with a duly elected secretary in charge, to promote and keep an accurate record of the evangelistic work of the denomination and to this Bureau all parties shall report as to the number of conversions and accessions in their charges, to the end that some reasonably accurate record may be kept as to the spiritual life and development of the Church.

2. This Evangelistic Bureau shall be composed of active members, who shall be engaged exclusively in evangelistic work, and of co-operative members with evangelistic gifts who are serving as pastors or local preachers.

3. All pastors desiring the aid of evangelists shall apply to this Bureau and all the evangelists throughout the denomination working under its authority shall apply to said Bureau for work, said Bureau to keep record of their dates and programs, and to inform them of their next appointments.

4. All evangelists and co-operative pastors and local preachers shall report to this Bureau the success of their labors.

5. The Secretary of the Bureau shall establish his headquarters at Nashville, Tenn., and shall be amenable to the Board of Managers of the Sunday-school Union, to which Board he shall make annual reports of his work and plans.

6. The Secretary of this Bureau shall receive no salary, but only such remuneration as he shall receive in the conduct of revival campaigns.

7. There shall be paid out of the funds of the financial department of the Church \$300 yearly for clerk hire, office rent, printing, stationery and general maintenance of the work.

Results.

The first denominational gathering, authorized under the above provision, was held in Atlanta, Ga., July 8-12, as a Department of the Young People's Congress of the African Methodist Episcopal Church. The subject of evangelism was taught and practical methods of evangelism were daily emphasized, and the large gathering of evangelistic workers was given each day a practical demonstration of how to conduct evangelistic meetings.

Future of Evangelistic Bureau.

The listing of evangelistic workers in the denomination under the Evangelistic Bureau, the recognition of pastors and evangelists who show fitness for evangelistic work, the assignment of these to various fields of labor under the direction of the Bureau make up a summary of the plans of the Bureau for the immediate future. The leaders of the African Methodist Episcopal Church feel that the success of these plans in the past assures a promising future for the evangelistic work of their denomination.

The results of the work of the Commission on Evangelism have been as follows:

1. Special effort of evangelism in organized form has been under-taken by almost all of the twenty denominations represented in the Commission.

2. Books on evangelism, evangelistic sermons and biographies of prominent evangelists have been selected and taken up as a standard of evangelism.

3. Practically all the leading theological seminaries have been approached with reference to the arrangement of series of lectures on evangelism.

4. A number of denominations represented in the Commission have taken steps toward investigating their National Evangelistic Committee with the function of furnishing proper credentials to those of their own denominations who are fitted and desirous of doing the work of an evangelist.

Since the writer attended the Commission on Evangelism at Richmond he has been asked by one who stands high, officially, in the African Methodist Episcopal Church:

"Is the outlay of the African Methodist Episcopal Church in finances warranted by the results of the work of the Commission?"

Our answer is in dollars and cents the outlay is unwarranted, but in inspiration, in denominational standing and in contact with other denominations, the great majority of which are white, the African Methodist Episcopal Church is making a most profitable investment, the returns from which will be manifold in years of the future.

It would not be out of place for me to say that while in Richmond I was the guest of the Rev. S. S. Morris, D. D., pastor of Third Street A. M. E. Church. I make this statement in order to say that Dr. Morris has remodeled his church, at a cost of fifteen thousand dollars. It is a credit to him, his people, and African Methodism. The church is pointed out in Richmond as one of the foremost points of interest.

NEWS.

OBSERVER
SEP 2

COLORED BAPTISTS MEET

The Lott Carey Baptist Foreign Mission Convention met in its eighteenth annual session at the First Baptist church, colored, of this city, last night at 8:30 o'clock.

Rev. C. S. Brown, D. D., president, called the convention to order. After singing by the choir, Dr. A. A. Graham, of Phoebus, Va., offered prayer. Scriptures were read by Dr. W. M. Alexander, of Baltimore, Md., following which prayer was offered by Dr. N. F. Roberts, Dean of the Theological Department of Shaw University. The convention was most warmly welcomed by Rev. C. E. Askew, pastor, on the part of church. Dr. L. B. Capehart, of the city, welcomed the convention on the part of the Sunday

schools of the city. Dr. W. T. Johnson, of Richmond, Va., responded in appropriate remarks to the address. Rev. J. W. Walker, D. D., made the convention welcome on the part of the Ministers' Union of Raleigh. Rev. G. E. Sallie, D. D., of Pittsburgh, Pa., responding.

Dr. R. T. Vann, in welcoming the convention said in part: "I have great pleasure in speaking to you on behalf of the white Baptists of the State and also on my own part. Small bodies grow up quickly. Large bodies grow up slowly. The mosquito grows up in a short time, but the eagle requires years to attain its full growth. A chicken cook may be built in a few hours, but the temple in thirty and three. It takes thousands of years to build up a race. You stand for a converted membership; for the Bible; for civic democracy, Christian democracy. I always grow feeble when I hear the word 'Rev.' and quite so, when the Right Reverend is applied." Dr. Vann counseled against the clerical garb. "Folks will know you are a preacher if you are really worthy," he said. "Tailor made men will rip."

Rev. O. S. Simms, D. D., of Pittsburgh, made the response to the address of Dr. Vann. President C. S. Brown made announcements.

There were present last night, among others, the following: Dr. W. T. Johnson, chairman Board, Richmond, Va.; Prof. Nelson Williams, secretary, Richmond; Dr. W. M. Alexander, corresponding secretary, Baltimore; Dr. J. I. Loving, Washington, D. C.; Dr. W. H. Stokes, Richmond; Dr. A. A. Graham, Phoebus, Va.; Dr. C. S. Brown, president, Winton, N. C.; Dr. S. N. Vass, city; Dr. C. C. Somerville, Portsmouth, Va.; Dr. H. L. Barco, Portsmouth, Va.; Dr. G. O. Bullock, Winston; Dr. A. A. Binga, Richmond; Dr. J. H. Boon, Dr. A. B. Callis, Dr. J. H. Randolph, Dr. G. E. Reed, Rev. J. R. Henderson, Rev. A. D. Baly, Rev. J. J. Carter, W. P. Epps, Rev. N. B. Brown, Dr. A. B. Vincent, Rev. M. A. Talley, E. E. Smith, Fayetteville; Dr. A. W. Pegues, recording secretary, city; Rev. J. J. Scarlette, Fayetteville; Rev. W. T. Askew, and many others.

The convention last through Friday evening of this week.

WORTH, TEXAS

Telegram

OVERCOMING IGNORANCE IS NEGROES' WORK

Temple Preacher Presides
Second Day Session
of Bantists

"Ignorance is a curse to any nation, and especially to the negro," declared Rev. L. K. Williams, in calling to order the second day's session of the Baptist Missionary and Educational convention Thursday morning in the Mount Gilead Baptist Church, "and what we are struggling to do is to wipe out ignorance on our part."

Rev. J. S. Simmons of Temple presided during the morning session, and the opening was conducted by Rev. P. H. Jackson of Terrell and Rev. R. A. Smiley of Hearne. Prof. M. M. Rodgers read the journal.

"The Spirit-Filled Minister," was the theme of the Bible study conducted by Rev. L. M. Leonard of Tyler. Then followed the discussion of the National Baptist convention by Rev. E. M. Griggs of Palestine.

Short talks were made by Rev. H. M. Edwards and Rev. L. A. Weaver, taking up the work of a minister of the gospel and his relation to substantial giving.

Prof. W. G. Upshaw extended an invitation to the convention to visit the negro high school. A committee consisting of Rev. S. E. J. Watson, Rev. W. L. Davis, Rev. B. J. Brown, Rev. F. W. Gross and Rev. W. F. Bledsoe was appointed to visit the school.

Rev. Dr. F. M. McConnell of Dallas, representing the white Baptist convention of Texas as corresponding secretary, addressed the convention extending greetings.

There was a large amount of work done during the afternoon session. President Williams delivered his annual address and reports were made. The annual educational sermon will be preached tonight by Rev. E. Arlington Wilson of Muskogee, Okla. Dr. E. C. Morris of Helena, Ark., president of the National Negro Baptist convention, will deliver an address following the sermon.

The Texas Baptist Ministers' Conference elected the following officers: D. A. Scott, Austin, president; A. A. Gordon, Tyler, vice president; U. S. Keeling, Waco, secretary; E. M. Griggs, Palestine, treasurer; J. H. Branham, Sherman, assistant secretary.

More About the National Baptist Convention

The article in the paper last week referring to the disorderly conduct of certain members of the National Baptist Convention was not an attack upon the ministry as such, but a protest against unrighteousness. It was not an effort to debase a group of ministers, but a protest against a debased group of ministers who are members of the Convention.

To our surprise some of our local ministers took exception to the article, and one went so far as to speak of it from his pulpit.

There is no quarrel between the Journal and Guide and the ministry, and we desire to make our posi-

tion clear in this matter. We believe there is a perfect understanding between the press and the pulpit upon all questions of right.

We concede to the ministers their right to complain that in the news article that offended them the innocent would have been absolved from all blame and suspicion had the writer been more specific and used names. But as names were not used the responsibility of investigating the conduct of certain members of the convention rests upon the convention. These undesirables should be excluded from membership in the convention.

The acts of every public man, be he minister or laymen, are subject to criticism. His life is an open book. He stands or falls upon his record.

Every Baptist minister is a law unto himself. His actions are not reviewable by a higher authority. There are none to disrobe him if his conduct is unbecoming. But there is one tribunal before which he must give account of his conduct. That is the bar of public opinion. Wrong would go on forever in high places were it not for the penetrating scrutiny of public sentiment.

The article in question was very discriminating. It said that the convention was made up of over five thousand ministers, but attributed the trouble to "a few unworthy delegates." It said further: "Let us hope that the good thinking members of the National Baptist Convention will adopt some plans to forever rid themselves of this type of preachers who are unfit to wear the cloth." If there is any clean minister who objects to that proposition, let him make the most of it.

If there is any minister who can defend the conduct of the members of the convention that was the subject of criticism the columns of the Journal and Guide are open to him for that purpose.

If we are shown that the state

ments that we published are not true, we will gladly retract them and apologize. But The Philadelphia Tribune, which first published them, says they are true and stands ready to prove them. And the Tribune is a reputable newspaper.

Some of our local ministers attended the convention, are members of the body, and felt that these charges were a reflection upon them. They need not be too sensitive about that. Many a man has been caught involuntarily in bad company. The conduct of those few ministers was a reflection upon the whole race as well as upon the great number of ministers present who were in no way responsible for their conduct, and who we believe, deplore their conduct.

The criticisms of the Tribune and The Journal and Guide were not the only charges laid at the door of the recent National Baptist Convention. These charges were verified by ministers who attended the convention, and criticisms equally important were made by the editor of "The Colored Alabamian" who is a minister in Montgomery Ala., and a prominent member of the Convention. We quote from the last issue of The Alabamian:

"The great work before this organization is that of Missions and Christian Education. Because of its size and the millions of communicants it represents it has an opportunity vouchsafed to no other organization among Negroes. Again it affords an opportunity for the development and exercise of Christian Statesmanship that would mean much in the progress of the denomination and race. The intelligent observer must regret that this opportunity is neglected and what could be made a mighty power for the advancement of the Kingdom is dominated and ruled for the benefit of a few men."

"A motion to thank the President for his able address was so amended as to suspend the rules and the President be re-elected. This modification of procedure has been roundly condemned throughout the U. S. during the last few years and has done

much to disrupt the Convention for a time but—For nearly an hour pandemonium reigned and the disgraceful scene were equalled only in the Convention at New Orleans, La., a few years ago when the election took place.

"It is very discouraging to see that from year to year effort is made to perpetuate these abuses. During the last eight years many good men have turned away and declared that they have lost hope. Each year a number of young men attend the Convention for the first time and instead of being thrilled with the kingdom hymns and hearing the great preachers tell the story of the cross, they see the leaders in a death struggle for office and honor and money. This struggle becomes so fierce at times that in closing the meetings they often forget to pronounce the benediction upon the audience and the people turn away hungering and thirsting for what they traveled many hundreds of miles to receive."

The true ministers who compose the National Baptist Convention should be glad to have it pointed out to them that there are "wolves in sheeps' clothes among them." Close observers upon the outside are in position to know whereof they speak.

It is the duty of the upright minister to condemn wrong-doing within his own ranks. If they see crookedness in the laymen they denounce it from the pulpit. If they can not see crookedness in their own ranks and others see it and point it out to them they should denounce it.

The Journal and Guide has no desire to bring reproach upon the members of the National Baptist Convention, nor upon any group of our ministers. The convention is a great religious body, representing a large membership and is doing a splendid work for the Master. It is not the Convention, nor the great body of clean and upright Baptist ministers that have been made the subject of criticism, but the few among their number who have brought reproach upon the convention. Wrong may go unpunished

Truth crushed to the earth will rise again;
The eternal years of God's are hers;
Error wounded writhes in pain
And dies amidst its worshippers.

LOTT CAREY BAPTISTS MEET

Eighteenth Annual Foreign Mission Convention Held In
Raleigh

GOOD MISSIONARY SPEECHES

Delegates Offer Prayer for World
Wide Peace and Raise Much
Money for Missions

Raleigh, N. C. September 8th.—The 18th Annual Session of the Lott Carey Baptist Foreign Mission Convention opened in the First Baptist Church in this city Sept. 3rd. Rev. C. S. Brown, D. D., president. After singing by the choir, Dr. A. A. Graham of Phoebus, Va., offered prayer. Scriptures were read by Dr. W. N. Alexander of Baltimore, Md., following which prayer was offered by Dr. N. F. Roberts, Dean of the Theological Department of Shaw University. The convention was most warmly welcomed by Rev. C. E. Askew, pastor of the part of the church. Dr. L. B. Capehart of this city, welcomed the convention on the part of the Sunday schools of the city. Dr. W. T. Johnson of Richmond, Va., responded in appropriate remarks to the addresses. Rev. J. W. Walker, D. D., made the convention welcome on the part of the ministers' Union of Raleigh. Rev. G. E. Sallie, D. D., of Pittsburg responded, Dr. R. T. Vann, in welcoming the convention said in part: "I have great pleasure in speaking to you on the part of the white Baptists of the state and also on my own part. Large bodies grew up slowly. The mosquito grows up in a

short time, but the eagle requires years to retain its full growth, a chicken coop may be built in a few hours but the temple in thirty and three years. It takes thousands of years to build up a race. You stand for a converted membership; for the bible, for civic Democracy, Christian democracy. I always grow feeble when I hear the word 'Rev.' and quite so, when the Right Reverend is applied." Dr. Vann counseled against the clerical garb. "Folks will know you are a preacher if you are really worthy," he said, "Tailor made men will rip." Rev. O. S. Smimms, D. D., of Pittsburg, Pa., made the response to the address of Dr. Vann. President C. S. Brown made announcements. The following are the names of prominent ministers present: Drs. W. T. Johnson, Chairman of Richmond, Va., W. M. Alexander, Cor. Sec., Baltimore Md.; J. I. Loving, Washington; W. H. Stokes Richmond, A. A. Graham, Phoebus, C. S. Brown, president Winton, S. N. Vass, City; C. C. Summerville, Portsmouth, G. O. Bullock, Winton, H. L. Barco, Portsmouth, A. Binga, Richmond, J. H. Boon, A. B. Callis, J. H. Randolph, G. E. Reed; Revs. J. R. Henderson, A. D. Bally, J. J. Carter, W. P. Epps, N. B. Brown, A. B. Vincent M. A. Stalley E. E. Smith, Fayetteville, A. W. Pegues, recording secretary city, J. J. Scarlett Fayetteville, and Rev. W. T. Askew, and many others. The convention held daily sessions and closed Friday night but before the final close several able missionary speeches were delivered. Voluntary offerings were made of ten dollars and less amounts, Dr. E. E. Smith, Col. J. H. Young, Dr. Collins B. O'Kelley and others donated ten dollars each. The convention thanked the press the citizens and all for the hospitality shown each and every member.

Church - 1914

Galveston, Texas

NEWS - OCT 2 5 1914

URGENT NEGRO EDUCATION AT BAPTIST CONVENTION

HEADS OF STATE INSTITUTIONS FOR COLORED MAKE PLEA FOR FUNDS TO FURTHER THE WORK.

Fort Worth Chosen as Next Convention City—Officers Are Elected for 1915.

The advancement of negro education in institutions in charge of the Baptist Church was the leading topic discussed by the members of the negro Baptist State Convention in Saturday's session. Principal E. L. Blackshear of the Prairie View State School for negroes, delivered an address on the subject and at its conclusion gave \$100 to be used in the interests of negro education. The trustees of the various colleges made their annual reports. Dr. J. W. Strong, president of the Central Texas College, made an appeal for funds to carry on the work of that institution.

Rev. L. H. Hopkins of Hillsboro and Dr. H. C. Lewis of San Antonio made an appeal for funds to conduct educational work at Guadalupe College. Dr. R. H. Boyd, Nashville, Tenn.; Rev. E. W. White of Gonzales, and others, discussed the advisability of converting the work of the minister's relief board into a mutual Baptist insurance company. A committee was appointed to report on the plan at the state meeting of the board of directors which convenes forty days after adjournment of the present session.

Mass Meeting Monday Night.

Monday night a joint mass meeting of colored pastors and business men of Galveston will be held at which Dr. R. H. Boyd, Dr. W. H. Moses, President L. L. Campbell and others will address the meeting in the interests of the educational work of the convention. It is hoped to awaken sentiment to forward the educational campaign.

The devotional exercises were conducted Saturday morning by Rev. J. W. Carter of Denison and the unfinished business of Friday's session was completed.

Music was furnished by various soloists and quartets. Miss Hazel C. Abrams of Tyler sang a solo.

Fort Worth was selected as the next meeting place of the convention after heated debate. The women's convention spent yesterday in executive session and completed the business before them. Mrs. S. Prince was re-elected president of the State Women's Work without opposition. Mrs. Birdie Bradshaw was re-elected secretary, and Mrs. M. A. B. Smith of Austin will continue as corresponding secretary. Rev. A. E. Ealy of Palestine made the report for the endowment board and H. C. Robinson made the report for the minister's relief board.

Officers Are Elected.
Officers elected for the ensuing year

were: President, L. L. Campbell, Austin; vice president, E. H. Branch, Houston; secretary, D. T. Shelton, Galveston; corresponding secretary, L. E. Meador, Yorktown; treasurer, W. C. Calloway, Kilgore; statistician, D. D. Evans, Calvert; Bible Institute conductor, H. M. Williams, Galveston; auditor, J. R. Garrett, Groesbeck. The secretaries of the various boards are: Educational secretary, W. H. Fuller; state missions, J. G. Gathings, Goliad; foreign missions, James Kelly, Waco; publication, M. M. Haynes, Austin; church extension, W. R. Toliver, Calvert; ministers' relief, S. T. Floyd, Sherman; evangelical, James Anderson, Orange; endowment, A. E. Ealy, Palestine; orphan home, A. Moore, Austin.

Pulpits of the various churches will be filled by delegates attending the convention today.

At 11 a. m. Dr. L. L. Campbell, president of the convention will speak at the City Auditorium.

At 3 p. m. a missionary mass meeting. Among the principal speakers at the mass meeting are Dr. R. H. Boyd, Professor W. H. Fuller, Rev. James Kelly, S. T. Floyd and others. At night Dr. W. H. Moses will speak at the auditorium.

Mount Olive Baptist Church, 11 a. m., Rev. M. M. Haynes; 8 p. m., Rev. L. H. Hopkins. Trinity Baptist, W. M. Taylor, 8 p. m. St. Luke's Baptist, S. T. Floyd, 11 a. m.; J. L. Burrell, 8 p. m. Tabernacle Methodist Episcopal; G. F. C. Curry, 11 a. m.; W. R. Toliver, 8 p. m. Monday will be given over to executive sessions of the convention, which will be held at the Avenue L Baptist Church.

LARGE ATTENDANCE AT NEGRO CONGRESS *Constitution* Delegates to Young People's Meeting Welcomed to Atlanta by Bishop Flipper.

7/9/14
The Young People's Congress of the A. M. E. church opened at Big Bethel A. M. E. church last night. Bishop W. H. Heard, of Africa, and Dr. H. D. Canady, of Atlanta, led the devotions. A. W. Hall, of Los Angeles, Cal., sung two selections, while H. P. Andrews, of Jacksonville, Fla., upon chimes, gave a rendition of a song written by one of the members of the congress.

While the singing was going on an old man, who was a member of the Methodist church before the war, danced before the altar in the old-fashioned way, and many were heard to shout "Hallelujah!"

Bishop J. S. Flipper, of Atlanta, in opening the meeting, said: "You are here in the Empire State of the South. Not only so, but you are here where Methodism is stronger than anywhere in the world. The largest Methodist conference of Methodists upon the face of the globe is in Georgia. The African Methodist Episcopal church in Georgia is one-sixth of the entire connection. You will get good treatment here in Georgia, and when you leave here many of you will have a different impression of our southland."

Other speakers were Rev. R. V. Branch, D. D., pastor of the Allen Temple, A. M. E. church; Rev. P. G. Simons, presiding elder of the Griffith district; W. L. Dickerson, of Bethel church; Dr. W. A. Fountain, president of Morris Brown university, and Dr. A. L. Gaines, of Baltimore.

Bishop Flipper introduced Professor Ira T. Bryant and Dr. J. C. Caldwell of Nashville, the promoters of the conference. The registration shows that

there will be one of the largest attendances here of any negro meeting ever held in Atlanta.

The congress proper begins today.

Dr. R. V. Branch, in his address said: "The greatest asset of the negro race is its young people. The duty of the church is to prepare the young negro for all the duties of life, so that the nation, the state and society will not be menaced, but blessed by them as the years go by."

Dr. A. L. Gaines, of Baltimore, said: "We are here in a campaign to settle upon those universal facts which touch the whole human race. We in the African Methodist pulpits are not only working for the spiritual uplift of the race, but we are trying to lift our boys and girls industriously, morally, intellectually and every other way that will make them useful to society and a benefit generally to the communities in which they live."

A chorus of one hundred voices rendered several selections. This chorus is led by J. R. Porter, superintendent of Big Bethel Sunday school.

FOUR BISHOPS ATTEND YOUNG PEOPLE'S MEETING

Ablest Men and Women of the

A. M. E. Church Convened
7-10 in Atlanta.
Constitution

The Young People's Christian congress, which for sometime has been advertised to meet in Atlanta, has opened in full blast. The congress brings to Atlanta many of the ablest men and women of the African Methodist Episcopal church.

The following bishops are here: Bishop Evens Tyree, M. D., D. D., of Nashville, the presiding bishop of the First Episcopal district, which takes in New York, New England and the Philadelphia conference; Bishop L. J. Coppins, D. D., of Philadelphia, the presiding bishop of the Second and Seventh Episcopal districts, which includes Virginia, North Carolina and South Carolina, and Bishop W. H. Heard, of Philadelphia, the presiding bishop of West Africa.

The following general officers are present: Dr. J. W. Rankin, of New York, secretary of missions; Professor John R. Hawkins, of Washington, D. C., financial secretary; Professor A. S. Jackson, A. M., of Waco, Texas, secretary of education; Dr. G. W. Allen, of Columbus, Ga., editor of the Southern Christian Recorder; Dr. R. R. Wright, of Philadelphia, editor of The Christian Recorder; Professor C. H. Johnson, of Wilberforce, Ohio, secretary of the Laymen's movement; Ira T. Bryant, LL.D., of Nashville, secretary of the African Methodist Episcopal Sunday School union; Dr. J. C. Caldwell, secretary of The Allen Christian Endeavor league. Nearly every state in the union is represented.

All Atlanta was prepared to receive the delegation. Dr. C. M. Tanner and his church had things in splendid condition, and the president of Morris Brown university threw open the doors of the building for the comfort of the congress. Dr. R. V. Branch, pastor of Allen temple, and Drs. S. E. Perry, S. F. Andres and Drs. J. A. Hadley and H. D. Canady, the resident presiding elders, and the ministers and citizens generally are doing Dr. to make the congress a success.

Bishop Flipper presided over the ceremonies which were rendered at Ira T. Bryant and Dr. J. C. Caldwell the welcome reception in his imitation of the people of Atlanta and of Georgia

a manner that was satisfactory and comforting to all.

SUNDAY SCHOOLS ORGANIZED

Interdenominational Union Formed

Among Norfolk Schools With

Mr. Collins President

At a meeting last Sunday afternoon at the Bute Street Church by a large number of the Sunday Schools of this city, including those of Berkley and Lambert's Point, The Norfolk Sunday School Association was organized. The purpose of this Association, among other things is to foster modern Sunday School methods, create a better spirit of co-operation, to promote practical and efficient christian efforts, and to help to hasten the advent of the Kingdom of Heaven.

The officers and Teachers of all Norfolk Sunday Schools, irrespective of Denomination or the size of the schools are eligible for membership in the Association, and it is hoped that all will soon become actively connected with it. The following officers were elected:—

Mr. James M. Collins, president; Mr. Chas. J. Watkins, 1st, vice president; Miss A. M. Poole, 2nd vice president; Mr. R. C. Deane, secretary; Miss Florence Brickhouse, assistant secretary; Mr. Wm. Wilson, treasurer. These officers were duly installed by Dr. Chas. S. Morris of Bank Street Baptist Church, and a permanent organization was effected.

The President wishes to announce the following appointments as chairmen of the various committees:—Mrs. Esther E. A. Whit, chairman of committee on Home and Visitation; Mr. Jas. E. Ford, chairman of committee on Adult Work; Miss E. V. Jordan, chairman of committee on Secondary Work; Mrs. Minnetta E. Miller, chairman of committee on Elementary Work; Miss Annie Tucker, chairman of committee on Teachers Training; Mr. Melvin Diggs, chairman of committee on Education; Prof. D. G. Jacobson, chairman of committee on Temperance; and Mrs. Ida W. Bagnall, chairman of the social committee.

The Association will meet on the 4th Sunday in each month at 4:30

o'clock p. m. at the Bute Street Baptist Church, which was chosen as the place of meeting for six months. This organization should receive the support of all Norfolk people who are interested in the development of Sunday school work among our people, and it is hoped that its influence will soon be seen and felt in this community.

PASTORS HELD MASS MEETING

"Needs of the Race" Pointed Out

In Vigorous Style Tuesday Night

The Journal & Guide
3-21-14

PROF. MOTON ON EDUCATION

"Industrial Education Mania Has

Injured the Race," He

Declared

A very enthusiastic and highly interesting Mass Meeting was held at First Calvary Baptist Church, Dr. P. J. Wallace, pastor, Tuesday house, assistant secretary Mr. Wm. Wilson, under the auspices of the Baptist Pastors' Conference of Norfolk and Portsmouth. The church was filled to its seating capacity with an audience that was in full accord with the spirit of the occasion and the speakers did not fail to grasp the inspiration which radiated from the pews. The meeting was educational in nature, and at the close of the program a collection was taken for Corey Memorial Institute, a Baptist High School, located in Portsmouth.

The Education the Race Needs.

Prof. Charles H. Moton, principal of Corey Institute, was the guest speaker. He was introduced by President Hughes of the Conference, to fill the place of Rev. W. H. Willis, who was down on the program to discuss "The Race, The Education It Needs," but who was not present. Prof. Moton made a rousing fifteen

At this stage of the meeting, Rev. James H. Hughes, B. D., chairman of the meeting, made some pointed remarks calling attention to the need of a colored hospital in the city. He called upon Dr. P. J. Wallace, who spoke briefly.

Newspaper Publisher Speaks
P. B. Young, editor of The Journal and Guide, was in the audience and was called on for a speech and responded. He complimented the pastors for their decision to hold a series of mass meetings, saying that their "excursion into this new field of practical religious work would do a world of good." With reference to a daily newspaper Mr. Young said he recognized the need of such organs, but after a lot of study and investigation had found that the race was not yet prepared for a daily newspaper, as there was not enough "big business" conducted by members of the race at any central point to maintain even a second-class daily newspaper. He advised the ministers to use their influence toward helping the weekly papers to encourage the development of a race consciousness and commercial standing, out of which would come a Negro daily. "It takes big business interests to finance a daily newspaper," he said, "and that is what we have not. Why, in Norfolk the biggest business operated by the race is a newspaper publishing plant. The Journal and Guide employs almost as many young colored men and women in its various departments as all the other Negro business concerns combined."

The music furnished for the meeting by the Choir of the First Calvary Baptist Church under the direction of Mme. Mandonia Wright, organist of the church, was simply delightful. The solos and choruses were of a high order and elicited much applause. The next mass meeting will be held at Queen Street Baptist Church on a date to be announced later.

minute speech in which he took the position that the Negro race needed the same kind of education necessary for the development of other races. In the fundamental aspects the Negro is no different from other races. The industrial education mania has injured the cause of Negro education. Some people thought the race only needs to know the alphabet and then be taught to "dig, dig, dig." "The Negro has always known how to work," he said. "Before this new idea came into existence, who cleared the American forests, tunneled the mountains, drained the swamps, spanned the rivers with bridges and built the railroads?" The Negro needed education in the largest sense of its meaning.

Needs Daily Newspapers
Rev. O. C. Jones, B. D., pastor of the First Baptist Church of Mt. Herman, Portsmouth, followed Prof. Moton and discussed "The Race and a Race Organ." He commended the work of the Negro weekly newspapers, naming several that had given the race splendid service, but thought the race had reached the place in its development that called for daily newspapers. He had a vision of a great Negro daily "with a million subscribers." He thought that most of the colored papers did not represent the race but represented "struggle for bread."

Negroes of Norfolk Have Too Many Amusements
Rev. F. W. Williams, pastor of Queen Street Baptist Church, declared that the Negroes of Norfolk already had too many amusements. He read statistics to show that while there was only one moving picture show in Norfolk owned by a Negro, that the race patronized thirty such places and contributed an average of \$95,000 annually toward their maintenance. He wanted parents to exercise more control over their children and keep them out of mischief.

"Back to the Church"
Rev. J. D. Ward, pastor of the First Baptist Church of Pinney Point, stirred the large audience with an eloquent appeal for greater devotion to the church. He deplored the tendency of the race to lean away from the church. He urged the pastors to "preach the unadulterated gospel of Jesus Christ, create in the people deeper devotion and greater loyalty for the church and the moving

picture men would hand their keys over to the church sextons."

COLLECTS NEARLY A HALF MILLION DOLLARS

The New York Age 4-23-14
Amount Raised by A. M. E.

Church in Dollar Money In 2 Years

\$428,916.64 COLLECTED

John R. Hawkins, Secretary of Finance, Board of A. M. E. Church, Makes Report—Distribution of Money.

Special to THE NEW YORK AGE.

WASHINGTON, D. C., April 22.—At the annual session of the Financial Board of the A. M. E. Church, held in the city, John R. Hawkins, secretary and treasurer of the board, reported that the fiscal year ending March 31, 1914, the total collection of dollar money amounted to \$220,954.84, and the collection for the fiscal year ending March 31, 1913, was \$207,961.80, a total of \$428,916.64. This amount does not include the money raised by 7,000 churches for local purposes, nor the salaries raised for the pastors and incidentals.

The money has been distributed as follows: To the financial department 40 per cent.; to annual conferences, 10 per cent.; to church extension, 8 per cent.; to missions 8 per cent. Out of the 40 per cent. in the financial secretary's office the salaries of the bishop and general officers are paid, general meeting expenses of the Bishops' Council, etc.

Bishop H. Blanton Parks presided at the session of the Financial Board. Those present were the Revs. M. W. Thornton, Boston, Mass.; C. H. Murray, Baltimore, Md.; J. M. Gilmer, Cleveland, O.; J. C. Anderson, Chicago, Ill.; J. R. Ransom, Kansas City, Kans.; R. H. Singleton, Savannah, Ga.; M. W. Mance, Charleston, S. C.; W. T. Strong, Jackson, Miss.; J. H. West, Montgomery, Ala.; E. J. Howard, Waco, Tex.; I. E. Stark, Tallahassee, Fla.; V. M. Townsend, Little Rock, Ark.; C. E. Allen, South Bend, Ind.

The board has charge of the general church fund, known as "Dollar Money," and every year it meets for the purpose of auditing the books of Secretary Hawkins, and make the proper disposal of moneys collected in the various conferences.

The board passed resolutions commending the work of Prof. Hawkins, his system of bookkeeping, and the accuracy with which he had handled the funds of the general church. It was declared that he has made one of the best officials ever in office.

Houston, Tex.

Post

OCT 23 1914
NEGRO BAPTISTS BUSY.

Reports Made to Convention in Session at Galveston.
(Houston Post Special.)

GALVESTON, Texas, October 22.—While the heavy downpour of this morning kept a number of the delegates from the meeting place of the Colored Baptists' State convention, it did not in the least dampen the ardor of those who persisted in getting to the convention hall despite the rain.

The session this morning was given to the reports of the various boards. The board through its secretary, Rev. M. H. Haynes of Austin, submitted its report, stating that the board has raised \$2871.68 during the past year for denominational purposes. The board has charge of the publication of the denominational paper.

The foreign mission board through its secretary, Rev. James Kelly of Waco, submitted its annual report to the convention, showing great gains over the past year's work. Secretary Kelly has raised during the past year for foreign mission purposes \$2603. The foreign mission board of the General Baptist convention is supporting a young woman who went from Texas as a missionary to Grand Bassa, West Coast, Africa.

The women's convention in session at Avenue L Baptist church listened to addresses this morning by prominent missionary women of the white Baptist convention. Mrs. Fred M. Court of Houston delivered an address to the convention on "Our Duties to the Organized Work."

Mrs. J. C. Selvedge of Texas City, representing the B. W. M. W. of Texas, delivered an address on "Personal Service."

Tonight the sermon to the women's convention was delivered by Dr. W. H. Moses, president of Guadalupe college, Seguin. Tomorrow morning Dr. J. L. Gross of Houston, pastor of the First Baptist church (white), will deliver an address to the women's convention. There will be an address delivered by Mrs. M. J. Turner, president of State temperance work.

Houston now leads in having the largest delegation attending the convention. Rev. H. R. Johnson of Houston brought in a solid train of delegates yesterday afternoon.

A resolution will be submitted this afternoon asking the convention to provide funds to purchase packages to be sent on the "Christmas ship" which is being supplied with presents for the soldiers now on the battlefield in the far east. The donation for this purpose will be sent directly to the Houston Post for the purpose of making Christmas purchases.

Des Moines, Ia.

Register Leader

SEP 9 1914

NEGRO BAPTISTS IN

ANNUAL CONVENTION

Churches of Iowa and Nebraska

Represented in Conference

Being Held Here.

The Negro Baptists of the states of Iowa and Nebraska are holding their annual convention this week at the Maple Street Baptist church at East Ninth and Maple streets. A large delegation is present and a very enthusiastic meeting is being held.

The women's meeting was in session yesterday and will end today and the general convention will be in session

from Thursday to Sunday.

The Negro Baptists of Iowa have grown very rapidly in the last few years and their missionary operations are in better condition than those of any other western state. A few of the churches number from 300 to 500 members and are giving good large contributions to missionary and educational work.

The convention is coordinated with the Iowa Baptist state convention and is assisted by the convention in the missionary work in the state. Among the speakers on the programme are Drs. S. E. Wilcox and G. P. Mitchell, secretaries of the Iowa Baptist state convention.

The sessions of the first day were of the women's department. The address of welcome was delivered by Mrs. J. Couch and the response by Mrs. James Bowles of Fort Madison. A most interesting paper was read by Mrs. J. B. Rush, subject "Christ's Conversation with the Samaritan Women."

The opening sermon was delivered by the Rev. J. H. Reynolds of Des Moines, subject "Evidences of Christianity."

The afternoon session opened with a missionary lecture by Mrs. T. L. Griffith of Des Moines. The lecture was illustrated and dealt with the needs of mission study, prayer for missions and missionary endeavor.

This lecture was followed by the annual address of the president, Mrs. W. A. Brown. Her address dealt with the conditions of missionary societies of the state and was a survey of the work of the Negro Baptists of the state and nation.

A sermon was delivered by the Rev. G. W. Jackson of New Boston, subject "The Kingdom, and Entrance Into It."

The annual sermon to the convention was delivered by the Rev. F. B. Woodard of Buxton, subject "An Animating Promise to the Believer."

Chicago, Ill.

JOURNAL

APR 18 1914

Baroness to Speak for African Mission Society

Baroness Von Schoneau-Wehr, who is touring the United States as the representative of the St. Peter Claver society of Rome, is expected in Chicago Monday. She will speak in several of the leading parishes of the city to gain support for the plan to establish a branch house of the society at St. Louis. The object is the conversion of the negroes in Africa. Monday evening the baroness will speak at the Jesuits church in Twelfth street and Tuesday evening at St. Alphonsus church, Southport and Wellington avenues.

Church-1914

THE LATE GENERAL CONFERENCE

ENCE

Editor Christian Index:

The General Conference of the C. M. E. Church, held in St. Louis, Mo., May 6th to 20th, 1914 has gone down on record, as a bit of history, for the reference and research, of coming generations. In my mind it was a great meeting. I have visited nothing of its kind during life, that I really enjoyed any more I suppose, than I enjoyed that General Conference. It was nothing less than a treat, and inspiration, to come in contact with its great delegation, and many distinguished visitors, ladies, and gentlemen, and very excellent college of bishops. First I speak of its Bishops, in their order.

The Bishops

The Bishops, all seem to have been in splendid health, with one exception Bishop L. H. Holsey, the senior of the bench, and the Demosthenes, of our Zion, seem to have been as supple as his young ministerial son, Charley. There are but few men I believe, whose life, exceeds Bishop Holsey, in service for the race. His record is clear. Bishop Lane, the grand old hero, seemed to have been enjoying the best of health. I believe that I heard him say that he didn't have a pain. He stands as erect, and graceful as his son J. F. I don't think that the church can bestow too much honor on that very worthy old church father. He has been to the Negro race, almost what Moses was to the Israelites. Moses led Israel 40 years and was relieved. I much regretted to see Bishop Lane retire, and yet I knew that he was very aged and needed to be relieved of so great a responsibility but even at that I hated to see him go. I am one of those Methodist ministers that does not believe in discharging soldiers from the Christian battlefield. I never like to see one superannuated as long as he thinks that he can do the work. My experience

is that an old wagon will not last as long being still, as it will being rolled around. My short experience has taught me that an old minister will not last as long when he is relieved, as he would, if he continued in actual service.

Next comes that stalwart Christian gentleman, Bishop R. S. Williams. He is strong and robust, and the very picture of health. Bishop Williams is one of the most brilliant stars in the C. M. E. firmament. He shines brightly and is easily seen. He is much admired by all the church. When storms that are almost uncontrollable arise, his great volume of voice brings about a stillness, and easily so. He is to the General Conference assembly what Jesus was to the storm on the lake of Geneseret.

Next to Bishop Williams comes that graceful hero. Bishop Elias Cottrell. Bishop Cottrell seems to have been in good health and in splendid trim. Bishop Cottrell is a power behind the throne. When he sets his head he is hard to turn down. He seldom, if ever meets his match. He is a fluent speaker, and knows what to say, how to say, when to say, and to whom to say, and sways men with his matchless eloquence, like the winds sway the trees of the forest. Then comes that graceful, and eloquent Bishop C. H. Phillips. Unfortunately for him, he fell into the channel of bad health, some months ago, which is very much regretted by the church to which he belongs and so ably represents. The feeble health of Bishop Phillips is much regretted by his many friends, and those that know him best. I never regretted anything more in my life, it seems, than when Bishop Phillips went into poor health. Bishop Phillips is very graceful, modest and positive.

Then follows that very companionable and approachable Christian gentleman and church father, Bishop M. F. Jamison. He seems to have been enjoying the best of health. He is

always ready to speak kindly to the brethren.

The Clerical Delegates

The ministerial delegates, of the General Conference all seemed to have splendid health. They were dressed well and looked well in every sense that term implies.

They appeared highly representative. It was a treat to be with and among them. They seemed to have been highly charged at times and discharged what I regarded some very intelligent and helpful things during the session. They were more wedded to their views than really imaginable. They promised to do their own thinking and that they did in a large measure. The ministerial part of the C. M. E. is rapidly coming on the platform with the most intelligent of any church organization.

Lay Delegates

The lay delegates of this great meeting were not one whit behind the clerical in good looks and fine dress. The lay delegates in many instances, exhibited a more pious spirit than many of the clergy. This was due to the fact that the lay did not know the inside as the clergymen did. All of them, the clerical and lay delegates alike, made themselves, (criticorum) the puzzle of critics.

The Newly Elected Bishops

I believe the church could not have bettered itself in selecting and electing Bishops. I believe that Bishop Carter and Bishop Cleaves are two that the church will feel proud of in their position in the near future. They are both graceful and men of ability. They both are fluent talkers. When it comes to tongue work they are fluent. When it comes to their religious disposition, they are semperdem, always the same. When it comes to working for their God and church, they are (paratus), always ready. I don't know, but I believe that their election means peace and prosperity in the C. M. E. Church for the next

visits to all but one, or nearly so. As I had not visited the South Georgia Conference the previous year, I wrote him two letters insisting on his coming to that conference, for I wanted him to visit every conference I held and give him a full, open, chance to see all that I was doing and had been doing for past years.

I wanted him to see every word, and understand every transaction that passed in all my field of labor. I even entertained him in my humble home, and my children and I tried to make his stay pleasant for him. I spared no pains to open every avenue, nook and corner, so he could see what was going on, for I knew that he would "do me wrong" the chance that came to him. The reason he delayed his savage attack, is because the occasion or opportunity had

The Laymen's Movement

The laymen's movement in our church is a new feature and is a fine institution, if carried out in the spirit of Christ. If the laymen have in mind what such a movement means, in a few years our church will far surpass what it is now, spiritually, numerically, and financially, and I might say, intellectually. Now I have heard some such talk that the church belonged to the laymen. That is a mistake if the church is God's. That is bad teaching and should not be inculcated in the heart of any laymen. If it does the outcome will be bad. The church does not belong to the clergy nor the lay, if I have the right conception of the church. I have the right conception of the church, it belongs to God, and the laymen and the clergy alike belong to the church. And the clergy, and laity, alike are held responsible for the purity of the church, so far as lay in their power by keeping themselves pure and insisting on others in a loving spiritual way. The minister is the leader of the laity or the people, that's all. The minister is the leader, and the people should be willing to follow if harmony is promoted. The laity cannot lead

and whenever an attempt at such We must see ourselves belonging to had, confusion begins. An attempt at the church and not the church to us. such, will bring friction and obstruct it is God's, it is not our church. I the work. I have known laymen do not speak of the material building try to control affairs, that was every for it needs no control. It never gets thing but right. And usually that is unruly but it is the constituency that always the kind of layman that tries assemblies in the material building to control. It is never hard to get that needs controlling and they must along with a Christian in any walk of be lead and controlled, so far as possible. A layman in the Missionary Baptist Church was talking to me not says: "And I say unto thee, that thou long since, and said that we are going art Peter, and upon this rock I will to institute the laymen's movement build my church, and the gates of hell in our church: for this purpose, We shall not prevail against it; and what see the need of it on these grounds. We soever thou shalt bind on earth shall need a better paid ministry, and we be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Here Christ gave the purpose of giving our preachers, a leadership to the ministers, and not to a better salary, and procure for our pulpits, so far as possible a better prepared ministry. This was a first class colored gentleman of the Missionary Baptist Church, high up in the circle of life, if this world's goods puts them up there, for he has much of that.

Now the Baptist laymen in their church, have to do for their people. Alabama, what the Bishop, in our church, have to do for our people, supply the people with a preacher, hence the laymen's work in our church is much lighter, than the laymen's work in the Baptist church, to that extent that they don't have to trouble themselves about a preacher at least. But his idea was a capital one. The laymen in any church denomination ought to see to it that their servant is well paid for his service, or in other words well supported, for indeed you cannot pay a minister, for one good gospel sermon much less for a year, or more preaching it, or as the case may be.

Now if seeing that their ministry is better paid in our church, is what the laymen's movement means, it is designed to be one of the finest movements imaginable and should at all hazards be encouraged. But no minister, nor layman should look at God's church as his, or her church. It is a mistake. They should see it in a different light.

members of the board to \$150 or the fiscal year ending March 31, 1914. I offered a motion voting out an amount of money to any one at the recent meeting of the trustees of Morris Brown University, is in the mildest terms untrue and is an injustice to me for I was not even in the house when such a motion was made. I am satisfied that the records will affirm my assertion, as well as members of the board will testify to this fact. I have written for the records touching this much of the proceedings of the board and should they reach me indirectly time will forward to you so that they may appear along with this communication.

I do not deny making the motion to table the resolution to set aside \$75.00 as a post graduate fund not that such a procedure might not have been in a measure beneficial to both teachers and the institution but I thought it better to add a few dollars to the chairs in question and employ the efficiency needed which was right at hand. In one instance I had been informed that one of the college's graduates would complete two courses from Yale College in June, after studying in Yale six years, was applying for a position on the faculty of M. B. U. All things being equal, I made the opening prayer. The following more efficiency was needed why not employ this graduate and thus encourage others to take their own means and prepare themselves when not for untunate enough to get aid from other sources.

To my mind, it is as much as the college can do to help students through school and this is being done at a great sacrifice. To the everlasting credit of several of the self-sacrificing teachers of Morris Brown, they have taken post courses from Tuskegee, Chicago University and other institutions of high rank out of their meagre salaries asking aid from the board and seem to be satisfied to do so thus showing their appreciation for their respective positions. Then again we could not assist all, then why assist any? Why not treat all alike?

Believing you to be fair and not deserving to injure any one, I therefore, ask you to allow this to appear in the next issue of your paper. I stand now as I have always stood for the very best efficiency.

C. A. WINGFIELD.
METHODIST "DOLLAR MONEY"
Secretary John R. Hawkins Reports \$220,954.84 For Fiscal Year

Washington.—The report of Professor John R. Hawkins, financial secretary of the African Methodist Episcopal church, showed that nearly a quarter of a million dollars had been collected through the "dollar money" system during the

concluded and the session closed. Secretary Hawkins served notice that an effort would be made to raise \$1,000,000 during the quadrennium.

IMPORTANT WORK DONE BY BAPTIST CONGRESS

Negroes Close Sireneous Session of Four Days Here on Friday Night
Advertiser 8-16-14

The Baptist Ecclesiastical Congress, called by the Alabama Colored Baptist State Convention, closed the four days' meeting at the Hall Street Baptist Church at a late hour Friday after hearing a strong sermon by Rev. E. E. Jones of Auburn.

Friday was the most important of the four days. Committees had been carefully considering subjects assigned to them. Those subjects concerned the government of 2,000 churches in Alabama, the State convention, eighty associations, the Women's State Convention, the State Sunday School Convention, the State Baptist Young Peoples' Union Convention, some two hundred district and auxiliary bodies of local negro church organizations in Alabama.

Organization, education, missions and church policy were the comprehensive subjects outlined for the work of the congress. This was the broadest field of labor ever covered by an organization of the negro Baptist churches in Alabama.

Broadly stated, the reports of the committees embraced church polity; church fellowship and affiliation; how to organize churches, associations and conventions; the ordination of ministers and deacons; the work and authority of pastors; the relation of deacons to pastors and relative authority as officers of the church; transferring membership; ways and means of raising money for church and denominational work and the scope and work of the district State conventions.

Upon all of these subjects the congress made recommendations, which if adopted by the churches, will constitute the government and regulation of the negro Baptist churches of Alabama.

The recommendations will be carefully compiled, edited and published according to a resolution passed by the congress, by the following: Rev. H. Eason Prof. A. S. Plump, Rev. J. W. Goodgame, Rev. I. T. Simpson, Rev. J. D. Kent, Rev. S. M. Robinson, Rev. W. T. Bibb, Rev. A. F. Owens.

The commissioners appointed by the State convention to arrange for the congress were Dr. Eason, Dr. Goodgame, Dr. J. A. Whitted, Dr. S. M. Hall, Dr. W. T. Bibb, Birmingham; Drs. J. A. Martin, D. M. Coleman, D. V. Jemison, I. W. Calloway, Prof. R. B. Hudson, Drs. C. L. Fisher, P. S. L. Hutchins, R. C. Judkins, W. M. Madison, Jr., S. M. Robinson, I. T. Simpson, C. M. Wells, M. F. Edwards, Rev. R. N. Hall, H. E. Jones, B. D., W. L. Jeffries, B. D., J. M. Coleman, B. D., W. H. Reddick, Prof. A. S. Plump, Revs. J. D. Kent, W. C. Owens, S. B. Brownlee B. D.

NEGRO LEADERS MAKE TALKS AT CONGRESS

Advertiser 8-12-14
The Young People's congress which has been in session here since last Wednesday came to a close Saturday. During the session such subjects as "Good Citizenship," "The Negro and Temperance," "How to Raise Children," "The Church, and the Needs of the Young People," etc., were discussed by the ablest men of the African Methodist church.

Addresses were made by Bishops L. C. Coppel of Philadelphia, Evens Tyree of Nashville, W. D. Chappelle of Columbia, W. H. Heard of West Africa and J. S. Flipper of Atlanta, and the following general officers of the church: Professor John R. Hawkins of Washington, D. C., the financial secretary; A. S. Jackson, of Waco, Texas, the secretary of education; R. R. Wright, of Philadelphia, the editor of The Christian Recorder; W. T. Vernon, of Jackson, Miss., president of Campbell college; J. E. Gregg, of Jacksonville, Fla., president of Edward Waters college, and others.

Secretary Bryant, of the Sunday School union, and Secretary Caldwell, of the Young People's Society of Christian Endeavor, made it clear in the manner of program that was arranged that those who were to speak would be confined to such subjects as would mean the religious and moral uplift of the people.

DR. WINGFIELD'S DENIAL

Hon. B. J. Davis:

Dear Editor: The repeated publication by you, in The Independent to the effect that I made the motion donating Bishop J. S. Flipper \$100, which was amended by one of the

C. A. WINGFIELD.

METHODIST "DOLLAR MONEY"

Secretary John R. Hawkins Reports \$220,954.84 For Fiscal Year

Washington.—The report of Professor John R. Hawkins, financial secretary of the African Methodist Episcopal church, showed that nearly a quarter of a million dollars had been collected through the "dollar money" system during the

The report brought forth many comments, and the A. M. E. church was commended upon having such an able layman to conduct its affairs.

Bishop Turner said he was proud to see that the church had produced such an able man. Editor W. Calvin Chase also spoke, commending the work of Secretary Hawkins. In the afternoon the committees reported, and the matters claiming the attention of the board

34 June 1914
**FAVOR FEDERAL
MARRIAGE LAW**

**Sunday School Delegates Also
Indorse National Regula-
tion of Divorce.**

WANT MOVIES CENSORED.

**Booker T. Washington Says the
Negro Needs Old Time
Religion.**

BY THE REV. W. B. NORTON.
Resolutions favoring a federal law for the regulation of marriage and divorce, a single standard of purity for both sexes, rigid laws against commercialized vice, lotteries, and the abolishment of child labor under the age of 16, the destruction of the liquor traffic, the advancement of international peace and the observance of the Sabbath, were passed last night by the delegates to the International Sunday school convention in Medinah temple.

The resolutions on the temperance question occupied several paragraphs covering the duty of education in the Sunday school as to the evils of liquor, the cigaret and tobacco in every form, the maintaining of the four quarterly temperance lessons in the Sunday school, and pledge "unceasing warfare against the legalized liquor traffic."

Favor Church Societies.
Because of the agitation which had arisen concerning the relation of the Sunday school to the various young people's religious societies and the proposition from certain quarters that the young people's societies should be merged in the Sunday schools, the following resolution was passed covering this point:

"Resolved, That we declare ourselves as in perfect harmony with the Christian Endeavor society, the Epworth league, the Baptist Young People's union, north and south, and all similar organizations, and cordially congratulate them upon their excellent work."

Booker T. Washington Applauded.
By the relating of personal experiences and the oft repeated statement that he is proud to be a negro and that he did not ask for sympathy for himself or his race but only

chance, Booker T. Washington of Tuskegee, Ala., stirred the big audience to repeated applause. He proved to be the most popular speaker that has addressed the convention.
"My introduction to the Sunday school," he said, "was when I was playing marbles on a certain Sunday and an old colored man came along and invited me to go with him to the Sunday school. I had never before heard that there was such a thing as a Sunday school. I have been going ever since."
"What the black man needs is the old time religion. He needs to be taught in plain terms the commandments, 'Thou shalt not kill, thou shalt not steal, thou shalt not commit adultery.'"

Wants Negro Kept in South.
"I want to keep the colored man in the south and on the soil. But you can't do that unless you bring the Sunday school, with its religious teaching, to him. If he can't have these privileges he will go to the cities where he will be worse off."
"The negro in this country got his first start in education in the Sunday school. The first textbook he used was the Bible. I myself learned the alphabet for the first time when I had the privilege of attending a little Sunday school in Malden, W. Va. In this way thousands of negro children got their first start in education."
"The problem of reaching the negro through the medium of the Sunday school is not a difficult one."

Will Go Somewhere.
"There are at least 1,000,000 people of my race out of the Sunday school who ought to be in it, and can be gotten in with comparatively little organized effort. It is not a difficult task to get the negro into the Sunday school. He likes to go somewhere on Sunday, and is going somewhere. The negro, different from any other working class I have ever seen, always changes his clothes on Sunday. He will have something fresh and clean if nothing but a collar or handkerchief. The habit of changing clothes or Sunday induces him easily to go to Sunday school."

"The negro, unlike any other race in the same stage of civilization, does not come to you asking for food, clothing, or shelter these he has supplied for himself during the fifty years of his freedom, but he does ask you for intelligent leadership and guidance in his efforts to build up Sunday school which he cannot just now supply for himself."

The recent appeal, which has gone forth from the Baptist Ministers' Union requesting all pastors in the vicinity to preach special sermons to mothers on the first Sunday in September, dealing with some of the most popular evils, such as vulgar dancing, night walking, gambling and the like which are ruining both the physical and moral lives of many of the young people of our community, can but meet the unconditional approval of each and every one of us who may be interested in the proper rearing of our young people. That there is need for some concerted action to be

taken relative to the checking of such evils that are sapping the very lives out of our young people there can be no doubt. Already these evils have been altogether too general. Something must be done to check them at least. This can only be done by concerted action on the part of the moral leaders and parents of our young people. If the proper effort is put forth by both the leaders and the parents, we believe that much good will be done toward eradicating these evils which are now so prevalent among us. From time to time, it has been the policy of The Tribune to wage a ceaseless war against these evils. It is indeed gratifying to us to note that public sentiment is crystallizing against them. The Baptist Ministers' Union has made a step in the right direction. It is asking for and needs the co-operation of all of us if its efforts are to avail anything in the direction named. Let all of us, parents and friends alike, lend a helping hand in beginning on next Sunday a war against these evils, that will not stop short of success.

**A THEOLOGICAL INSTITUTE,
To Be Held At Lane College, June
to June 28th, 1914**

all ministers, Sunday school teachers and Christian workers, will be held June the 23rd to June the 28th at Lane College. Some of the best trained men of the country has been retained as instructors and lecturers. Among these, are graduates of Vanderbilt, Harvard, Gammon and Yale. Preacher, Sunday school teacher, superintendent or missionary worker can afford to miss this splendid opportunity of getting a better view of his life's work. Preachers of every denomination living within a hundred miles of Jackson should by all means arrange to attend the Institute. Work will begin on Tuesday the 23rd and close in time for ministers who so desire to get to their work in time for services on Sunday.

without any inconveniences or annoyances.
This work is made possible by and through the efforts of Dr. Moore of the Board of Missions of the M. E. Church, South. He will be here to conduct personally the work, and a great Institute is expected.

The tuition is free and the lectures will be open alike to all regardless of denominational affiliation. Remember the date.

For further information, write J. F. Lane, A. M., Ph. D., President, Jackson, Tenn.

**A Praiseworthy
Movement**

White Baptists of the South Will Establish Theological Seminary for Negroes—\$50,000 Already Appropriated.

At their last Convention in Nashville, Tenn., last month the Southern Baptists made a long step forward when they decided to establish and foster a Theological Seminary for the education and training of colored young men for the gospel ministry. They could attempt to do nothing for their black brethren that would yield richer returns than the work they have decided upon. Much of the credit for this work is due to Rev. Dr. B. F. Riley of Birmingham, who for several years has sought to intelligently put the true conditions and needs of the Southern Negro before the white leaders. His work, though much of it has been done through suffering, is yielding abundant fruitage. At the May meeting the white Baptists voted \$50,000 for the establishment of the Seminary. We hope that the highest standard for scholarship and character will be set and the men required to come up to the standard. We know of no city that could afford a healthier and suitable a location for this institution as Montgomery, and we hope that before the question of location is settled. Montgomery will be given a chance to present its claims. The next day after the convention took action, the Nashville Tennessean a daily paper published an editorial of approval in which it called the movement a praise worthy one. Below we publish this editorial from the Tennessean and know that it will be read with interest.—The Editor.

"The Southern Baptist Convention took a very important step yesterday afternoon when it voted \$50,000 for the establishment of a colored theological seminary. For a number of years Dr. B. F. Riley, of Alabama, has devoted much study of the general status of the Negro and this movement on the part of the convention is one of the practical results of this work. The theory is that the Negro must be first morally and religiously lifted, and to this end this great body of Christians is directing its attention. The movement is generally hailed by the colored people as an omen both of good will and of co-operation, and the result will no doubt prove a wholesome one for both races.

It was determined by the convention to go into a study of the general condition of the colored race, educationally, economically and morally, with a view to the further extension of aid. It marks a new era in our history when steps like this are taken by great religious bodies."

NEGRO BAPTISTS VOICE ANTI-WAR SENTIMENTS.

National Convention in Session Here Prays for End of Struggle in Europe.

Philadelphia, Sept. 11.—Speeches opening with anti-war sentiment and prayers for the struggle which engaged Europe be quickly brought to a close were made yesterday by prominent Negroes at the second day's session of the National Baptist Convention in progress at Convention Hall, Broad street and Allegheny avenue.

In accord with the peace sentiment which seemed to spread over the great gathering of more than 5000 colored men and women from all sections of the country, the convention was addressed by Dr. H. K. Carroll, assistant secretary of the Evangelical Church Federation of America who told of plans under way for a great peace-day demonstration on February 14, 1915.

Dr. Carroll, representing the Federation of Christian Churches, with 17,000,000 communicants, came here from Washington to gain for the project the interest of the National Baptist Convention, which represents 2,500,000 colored Baptists. Dr. Carroll said that in all probability President Wilson will set aside this day by proclamation for national observance to commemorate the Treaty of Ghent.

TO JOIN PEACE MOVEMENT.

Resolutions were adopted by the convention that the Baptists of the country, as a peace-loving people join heartily in the movement. Dr.

E. C. Morris, president of the convention, who, in his annual message delivered at the opening meeting, appointed a committee which is to be known as the Peace Committee of the convention. The committee includes Rev. L. G. Jordan, of Philadelphia; Rev. L. L. Campbell, of Texas, and Rev. R. T. Sims, of Mississippi.

Dr. E. W. Isaac, of Nashville, Tenn., secretary of the National Baptist Young People's Union, in making his annual report, told the delegates that the whole future of the colored race depends on the training and development of the youth of the race. Dr. Isaac pointed out that the church is failing to do its duty as a social factor. He declared that the church is allowing the lodges and fraternal organizations to come in upon its field by catering to the social desires of the people.

Dr. Isaac spoke of the church and the Bible as the upholders of the only character who ever gave his life for the world. He declared that the Christian religion is the only power capable of bringing peace to the world and settling the difference among the warring nations of Europe.

BISHOP FLIPPER DEFENDED.

The Actions of the Trustee Board Defended—The Suit of Clothes Condemned.

To the Editor of The Independent:

Having read with interest your editorials on the donation of \$150.00 to Bishop Flipper during the Trustee Board meeting of Morris Brown University, and knowing your disposition to deal fair with all men; and, too having an intense love for our beloved institution, I now write asking space for a word of defense.

Now, I know that Bishop Flipper is fully able to fight his own battles, and that he does not need one so insignificant as I am to fight for him, but there come times to all of us when questions are too delicate for us to handle for ourselves.

That we live in an age when favoritism is rife, and when one man can not pay a tribute of respect to one in authority over him, for the fawning attitude of others; an age in which merit counts but little, all of us will admit. I shall not attempt to explain why such conditions exist, but they do exist, and because of their existence, when we look upon the surface, we frown upon one who will accept a donation, or a gift, under such conditions.

The whole truth of the matter is: Every bishop who has presided over the destiny of Morris Brown has received these donations, not for clothes, however. This is the first time in the history of Morris Brown that a motion has been made to give a bishop a suit

of clothes. It was a mistake to make such a motion, but there was a reason even for that.

The Trustee Board of Morris Brown is composed largely of preachers, and preachers seldom get donations, and when they do it is mostly for clothes, hence the suggestion to give the bishop a suit of clothes.

To the man who looks through green spectacles, everything is green, so to the man who receives, or who is given nothing but clothes, he feels that everything given should be for clothes. No salary has been fixed for any of the officers of the Trustee Board, so at the close of each term, a motion is made to donate, when it should be made to pay. The motion to donate a suit of clothes was an improper one, but to pay the \$150.00 was proper, for when we think of the vast amount of travel done and postage used by the bishop in the interest of the university during the course of a year, it can be readily seen that he has earned the amount given.

Think of the number of students matriculated in the college! Whose influence brought them? Think you not that the constant and incessant going and coming of Bishop Flipper had a great deal to do with it?

It is argued that the church pays the bishop enough salary, but when we take the golden rule as our guide, and think of the calls and demands made on the bishop to given something for this cause and that cause, for this church and that church, something to help this needy brother and that suffering sister—and what bishop in God's church can hear such cries for help and refuse to answer? We are compelled to admit that during a year it requires many hundreds of dollars to meet these demands and answer these calls.

Those of us who know Bishop Flipper know him to be generous to a fault, he has been generous all of his life, and now having triumphed and been elevated to this exalted place in God's church, let us help him to continue his generosity by allowing him the same latitude and privileges which have been accorded to others who were his predecessors.

Mr. Editor, you are right in your contention that the bishop needs clothes; if he had needed them, he did not need \$150.00 to buy them. When Bishops Turner and Smith presided over the destiny of the college they each received a donation each year. Now, when Bishop Flipper comes and blends the work of Morris Brown, Payne and Central Park Normal and Industrial, we feel that he also deserves the donation, rather than pay.

Now, Mr. Editor, think of the

mands that are made upon you, and upon every leader of our people, and think that many times the request comes for tens, fifties and often hundreds. Let us not charge the bishop with accepting \$150.00 for clothes, but if charges must be made, make them against the brother who suggested that we make a peacock out of our bishop.

Now, out of the largeness of your heart, please give space for these facts and consider them by placing yourself in the bishop's place—and remember that the writer knows somewhat of the demands made upon you both.

The other phase of your argument I have not touched, for you are absolutely right in what you say. Thanking you for the space,

I am yours for justice and truth,
WILLIAM DECKER JOHNSON.

**CLERGY AND LAITY
PRAY FOR GUIDANCE**
Memphis Appeal
5-9-14
Fasting, Prayer and Preparation at Methodist Meeting.

MEMPHIANS TAKE PART
J. R. Pepper and T. B. King Participate in Ceremonies.

COMMITTEES ORGANIZED
Much Work Is Being Prepared for Submission to the Floor of the Conference—Committee on Rules Will Be First to Report—Change of Name and Creed Considered.

BY THOMAS B. KING.

OKLAHOMA CITY, Okla., May 8.—According to resolutions passed the General Conference of the Methodist Church today observed fasting and prayer and devoted an hour and a half of the regular session this morning to devotional exercises. Great religious fervor was manifest and the spirit of brotherhood prevailed. Bishop E. R. Hendricks presided and many of the great and devout men of the Southern Methodist and other churches led in prayer, among them John R. Pepper of Memphis. The most thrilling of all that was done and said were the words of the senior and much honored Bishop A. W. Wilson.

In part he said: "The church must reinstate the family altar, because in the mad clamor of business and in the many irregularities of life, only a few homes are left which make God the chief thought. Our safety

and assurance of our success is left with God. The church is entrusted with the destinies of the world and if one part works for the world alone a damage impossible to mend has been done. We must lay aside our personal desires for samplings and lean upon power divine. The laymen of the conference are setting an example to some of the ministers by assembling an hour each morning for prayer and testimony before sessions of the conference begin."

Aid for Negroes.

The conference has taken under consideration and will adopt a paper providing for a closer relationship in point of advice and service between the M. E. Church, South, and the Colored Methodist Episcopal Church of America. In 1868 this colored church was set up by the Methodist Episcopal Church, South, and since that time it has felt a general interest in its success, but now feels a more substantial aid should be rendered than ever before in every department of religious activity. A commission will be provided consisting of a representative of all of the boards of the M. E. Church, South, to co-operate with similar boards of the Colored Methodist Episcopal Church with a view of extending the work in Sunday schools, Epworth leagues and missions among that race of people.

Propose Change in Creed.

It is generally believed that the committee on episcopacy will not recommend the election of any new bishop as requested by the college of bishops. Should the conference, however, decide to elect two, Dr. W. A. Ainsworth of the South Georgia Conference, and Dr. F. P. C. of the Central Texas Conference and Dr. F. M. Thomas of the Louisville Conference are spoken of permanently in this connection. The committee on revisions voted to strike out the words, "Holy Catholic Church of God." This change, when presented to the general conference by the committee, will provoke extensive discussion, but it is believed that the conference will approve the action of the committee.

The special committee appointed on Vanderbilt University is writing its report to the conference, in which it is thought that recommendations be made to withdraw entirely from any connection with the university and to inaugurate plans for the building and endowment of another.

NEGRO MINISTERS ASK AID FOR RACE

They Promise War on Crime, but Call Attention to Needs of the Destitute.

The following resolution of negro churchmen has been submitted to

Mayor Pillans, who is encouraging the movement among the race, but says the city is unable to help the unemployed other than by giving them work on the street gangs, now already

"After taking into consideration all conditions now obtaining owing to the European war, the high cost of living, the scarcity of work, and the resultant great complaint of burglary and petty livery, which we condemn in the strongest terms, we are ready to help the good citizens, to run down, catch and bring to justice all malefactors of our race.

"And seeing, however, the condition of the poor class of our people, and thinking that it would lessen the lawlessness and increase the peace and dignity of Mobile county, we hereby beg the most honorable mayor, commissioners and real estate men of the city of Mobile to help these suffering people immediately, for they are badly in need of your assistance. Hundreds of women and children are walking the streets of this city hungry, and cannot pay their rent because their husbands, sons or fathers have no work. Should your honors consider our humble request, we beg of you to take steps to reduce the rent of these poor people who have been renting your houses for years, and we would appreciate it very much if you would help feed the hungry people herein spoken of.

"T. T. Thomas, pastor of the Mount Olive Baptist church, 8 Hogan street, Mobile, Ala.

"Isaac Stewart, Mount Pleasant Baptist church.

"Henry McCreary, pastor of St. Peter's Baptist church."

INSTITUTE FOR NEGRO PREACHERS HELD BY OWEN

Special to The Advertiser.
HOMASTON, ALA., Jan. 27.—Rev. F. Owens, director of the Theological Department of Selma University, Ala., the negro Baptist school for the training of preachers and teachers, held an institute here Thursday, Friday and Saturday for negro preachers. He also addressed the two negro schools of the town with some 300 teachers and pupils and read before the preachers and the schools the health reports of the Tuskegee Negro Farmers' Conference as published in The Advertiser Thursday and Friday last.

Commenting on the reports of the conference appearing in The Advertiser Rev. Owens stated that ten thousand copies of the paper should be circulated among the colored people of the State, and that the reports should be read before every negro school in Alabama.

The reports produced a profound impression on the colored people.

Church-1919 BAPTISTS GAIN NEW TERRITORY

New England Convention Plans
For Greater Work.

VIGILANCE IS WATCHWORD.

President W. Bishop Johnson In Masterly Annual Address Says Great Missionary Organization Is In the Midst of Educative Processes—Predicts Great Future.

The annual address of the Rev. Dr. W. Bishop Johnson, president of the New England Baptist missionary convention recently held in Bridgeport, Conn., was in part as follows:

For thirty-nine years the churches of New England and the north have sent their delegates to the annual meeting of this convention to report the progress of the denomination and to get new inspiration to do and dare for the Master. We come now to the fortieth session. The mighty achievements of the past, the hosts of the faithful warriors who crowd celestial seats and from their high and exalted stations look down upon those of us with whom they once held sweet converse and stood in the smoke of conflict wave their glorified hands across the stretches of thirty-nine years, now rolled into the deathless past, and beckon us to higher and nobler efforts, while this old world, torn and bleeding with sin, shall be healed of all its ills and presented to God without spot or blemish, clothed in the ineffable splendors of New Jerusalem glory.

"The year just closed has been largely constructive. Two years ago we enlarged our methods and widened our vision for future efforts along all lines. We are now in the midst of educative processes in order that the churches shall really see and understand the heavy responsibilities and the mighty fruitage the future holds for them.

"The New England missionary convention is no longer an annual gathering where the representatives of churches assemble to felicitate one another upon good health, fine appearance and general prosperity. It is a mighty assemblage of the churches of

the north, the religious forces that must meet control and discipline, the great influx of Baptists from the south that sweep in upon northern Baptists like a mighty army and add their weight to the responsibility of the race and denomination in America.

"Are we still adding the polished shafts to the giver of an educated ministry and the racial growth in morals and religion to an intelligent pew? Are we all with united voice—churches, Sunday schools, B. Y. P. U.'s and other auxiliaries—contending for the faith once delivered to the saints and hurling into the teeth of our enemies the defiant declaration, 'In the name of our God, we will set up our banners?' We come to report progress, not retrogression; advancement, not stagnation; conquest, not defeat, for we sing with the poet—

"Hammer away, ye hostile bands; The hammer breaks, God's anvil stands. 'The progress of our churches, the improvement in our ministry, the unmistakable signs of the times so far as they point to this convention, spell in large golden letters one word, 'Opportunity.'

"Opportunity has no schedule time; you must be waiting at the station when it arrives. The hour, full of meaning and heavy with responsibility, has arrived for the New England missionary convention to awake. Arise or be forever fallen!

"Ten thousand blessings are held in the jeweled hand of the present and offered to the Negro Baptist family of the north. Shall we be ready at this hour? The Woman's Home and Foreign Missionary society will hold its annual meeting in connection with the conference at 3 p. m. today, when the reports from all charges in the district will be made.

Under the enlargement plan adopted by this convention in 1912 ten boards were created, the home mission, located in New Haven; the educational, at New York; the foreign mission, at Montclair, N. J.; the Sunday school, at Philadelphia; the B. Y. P. U., at Providence, R. I.; the church edifice, at Boston; the ministers' relief, at Brooklyn; the widows' relief, at Jersey City, N. J.; the publication, at Philadelphia, and the historical, at Washington.

"A word about our constitutional rights: Eternal vigilance must be the watchword of the Negro in securing his constitutional rights. He will have to make large sacrifices of time, talent and money before he can wipe out discriminating laws and twentieth century barbarism, which are a blot upon the escutcheon of American institutions and which sustains and support a system of slavery more wicked and destructive than ever existed among the nations of the earth.

"The solution of our problems lies in the Negro's hands alone; the panacea for our racial ills must be applied now, but often, until every evidence of disease has disappeared and every scar has been healed. The race must pre-

pare itself for a long, vigorous and determined battle. We must transmit to our sons the fighting spirit, not with swords, but with brains and ballots, supplemented by work and worth. We congratulate the committee on the state of the country upon the campaign it has made against race hatred and prejudice and predict for it a long line of victories in the future."

Nashville, Tenn., Dec. 28, 1919.

NEGRO METHODISTS HOLDING CONFERENCE

Rev. J. Q. Johnson, presiding elder of the North Nashville district, A. M. E. church, opened the session of the district conference at Salem A. M. E. church Wednesday morning at 9:30.

Rev. J. H. Marlin and Rev. White conducted the devotional service and the Holy communion was administered by Rev. J. C. Caldwell and others. The morning session was given to hearing reports from the various charges in the district. The principal financial reports were those sent in for educational purposes. The charges reported from then one hundred and fifty dollars each for education, St. John's church, Nashville, reporting the largest amount. The afternoon session was devoted to finishing up financial reports and hearing greetings from other conferences.

At the evening session the annual sermon was delivered by Rev. G. W. Porter, the pastor of St. John's church of this city.

The conference will be in session until Sunday and there will be preaching each day.

The Woman's Home and Foreign Missionary society will hold its annual meeting in connection with the conference at 3 p. m. today, when the reports from all charges in the district will be made.

MR. GRIGGS DEFENSE

Rev. Dr. Sutton E. Griggs of Memphis, Tenn. has contributed a most able and exhaustive communication to the Memphis, Tenn. Signal Index with reference to the sessions of the National Baptist Convention.

Both sides have erred deeply and we hope that this kind of newspaper war-fare will cease. The whole question is one of business and business methods should be applied in the settlement of the same.

Gauged by the net proceeds from the National Baptist Publishing House's returns, even this support has not been sufficient to make it financially independent. We detect or think we detect in Dr. Griggs' argument too much stress upon gross income of the publishing house and not enough comment upon the net profits.

Many concerns in the million dollar class with reference to gross receipts are not as well off as some others in the ten thousand dollar class when it comes to net profits. The larger concerns often grasp at the shadow for report's sake and lose the substance. But what we want is the stopping of so much talk and the adjustment of the troubles by impartial individuals who have the good of the Baptist cause at heart.

It is far easier to destroy both the National Baptist Convention and the National Baptist Publishing House than it is to build up any one of them. President E. C. Morris has succeeded in building up the one by his great executive ability and Dr. R. H. Boyd has been successful in building up the other by his business tact and foresight. The Baptist family in our judgment cannot afford to lose either one of them. We hope that the conservative elements in the great organization will assert themselves to the extent that we shall have peace.

A. M. E. NEW QUARTERS

The management of the A. M. E. Sunday School Union Publishing House is busy these days moving into their new building on Eighth and Lea streets. The work of moving is a tremendous job and in view of the fact that the Secretary, Mr. T. Bryant, is compelled to move and get out his supplies for the next quarter at the same time, makes the job the more complicated. The huge presses and type setting and book binding machinery are being dismantled and installed in the building as rapidly as is possible. A large force of workmen, machinists, carpenters, electricians, painters, tinsmiths and cabinet builders are being pushed to the limit to complete the work before the close of the week. Some of the machines are in operation already, getting out

work for the next quarter, and by the middle of next week Mr. Bryant expects to have a force going in full blast.

This takes from the Public Square one of the oldest business concerns in that portion of the city. The place at 206 Public Square was established there by Bishop C. S. Smith in 1882, and was at that time the only publishing house of its kind in the country run by colored people. It has stood for years as a landmark in Negro enterprises. Bishop Smith was succeeded by Dr. Chappelle, now a bishop. Bishop Chappelle was succeeded by the present incumbent, Mr. Bryant, who has increased the business to the extent that it became necessary to seek new quarters. The new building just being occupied is therefore a necessity to enable the department to handle the increasing business.

The new A. M. E. Publishing House is constructed on the most modern plans and adds to the prosperity of the city in a way to make the people of all walks of life feel proud. All of the printing and binding machinery and type setting machines are on the one floor and skylights are all through the roof which provide ample light without artificial light. The main office department is three stories with light on three sides.

The secretary or general manager, Mr. Bryant, said to a reporter of the Globe that he had been so busy getting the building completed that he had not had time to think of any new plans for the future, that he was compelled to erect the new building to take care of his present needs. However it is believed that this new building will be sufficient to take care of a considerable increase in the business of that department. It is thought by some of the leaders of the A. M. E. Church that some of the work that is being done under the supervision of the house in Philadelphia will be transferred to the plant here as this one is prepared to do the work on its own presses and in its own bindery, which the other one in Philadelphia will be transferred to the plant here as this one is prepared to do the work on its own presses and in its own bindery, which the other one in Philadelphia cannot handle. The plant here is equipped with the most modern machinery and is turning out the very highest grade of work. The leading men of the denomination are awakening to the fact, and are inclined to have the work of the Church done in the publishing houses of the Church and by young men and women of the race who have prepared themselves to do that class of work, but who are debarred by white printers from working in printing offices conducted by white men.

Nashville is especially proud of Mr. Bryant's achievements and will stand by him in any demand he may make on his Church for an increase of the work to be done in the publishing house here. They recognize

in him the ability to handle big things and feel that since the old house cannot do the work that it should be given to this one that the money spent by the race for printing may go to help support those who are supporting the enterprise.

CONGRESS TAKES BEAUMONT.

Beaumont, Tex., June 10th. Never before in the history of the Sunday-school movement has there been more genuine enthusiasm over the work of the Sunday-school than was shown here today when the Ninth Annual Session of the Sunday-School Congress was called to order in the presence of the largest and most representative gathering of denominational workers that ever assembled in any city to take part in modern Sunday-school work. Special trains arriving all the forenoon were met by a regiment of Boy Cadets in their uniforms and a trained choir under the direction of a special leader and hundreds of citizens. Much attention was directed to the official Congress special train, which arrived by way of New Orleans bringing the chairman, the director, the secretaries and many of the departmental workers. A line of march was formed and they were escorted, with banners flying and pennants outstretched to the breezes, led by a brass band to the mammoth amphitheatre constructed by the local committee for this special occasion. Two of the unique features of the parade were distinctively new innovations brought into the Sunday-School Congress, the Boy Cadets and the Negro Doll Clubs. These two departments make up one division of the parade. The girls were dressed almost alike, each carrying a Negro doll in her arms, and the boys wearing Cadet uniforms and marching in military precision, helped to increase the inspiration. Throngs of people filled the streets as the procession wended its way from the railroad station to the place of meeting. As soon as the committee escorted the Congress officials to the platform and Rev. C. H. Clark, D. D., Chairman of the Sunday-School Congress, called the Ninth Annual Session to order. The chorus immediately burst forth singing "Hail the Baptist Congress." After a fervent invocation another song, "On, Metokas and Galedas," was rendered, after which the Rev. R. H. Boyd, D. D., the Director of the Congress, delivered a splendid address on "Back on Texas Soil." Without further preliminaries, not even waiting for the usual welcomes to the school of methods plunged into the work of the session three topics: "Sunday-School Teacher-Training Profession;" "Demand for the Departmental Sunday-School," and "Bible Conference: Rev. John I. World. It proposes that Methodism shall be united in one general conference and four jurisdictional conferences, one for the West, one for the East, one for the South and one for the negroes. The general conference shall have charge of matters of connectional character, while the jurisdictional shall have charge of matters local. Dr. Ernest Lyon, pastor of John Wesley M. E. Church, this city, has been assigned the subject of The Future of the Negro in the Methodist Episcopal Church by the committee of arrangements.

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The following are the officers of the present session: R. H. Boyd, Director; C. H. Clark, Chairman; J. Robinson, Vice Chairman; W. F. Ellington, Arbitrator and Blackboard Critic; Henry A. Boyd, Secretary; B. Hudson, Recording Secretary; M. Easterling, Assistant Recording Secretary; Miss Eleanor Battle, Secretary to Congress Session; Miss Nellie E. King, Enrollment Clerk; N. H. Plus, Superintendent; Teacher-Training, Chorister; Thos. W. J. Tobias, Assistant Chorister. The subjects outlined and printed in each morning's Bible Study Conference special syllabus having been prepared for the occasion will be conducted. These conferences like the other departmental meetings will be under the special supervision of conductors who have been assigned to this department.

Some of the features of the week will be the Metoka and Galeda Demonstration Friday night, the annual Congress Concert Saturday night, the First Annual Campment of the A. F. Cadets, with dress and drill parades out at the city, occupying a few acres in close proximity to the meeting place, with the following departments: Whippal Department: W. M. Griggs, F. W. Lanham, E. M. Williams, conductors. Metoka Department: H. W. Rambo, J. B. Ridley, Dr. R. M. Reddick and A. T. Ayers, conductors. Galeda Department: Miss Cora Annis, Mrs. L. B. Fouse, Miss L. J. Chambers and Mrs. A. L. Frank, conductors. Advanced Teachers' Department: H. M. Codwell, H. I. Monroe and Mrs. M. A. B. Smith, conductors. Intermediate and Primary Teachers' Department: Miss Bertha L. Smith, H. A. Richardson and Mrs. L. P. Eldridge, conductors. Denominational Newspapers: J. D. Crenshaw, Mrs. L. P. Pollard and I. B. N. Brown, conductors. Superintendents: H. W. Russell, J. H. Johnson, Wm. Cradup and O. Carter, conductors. Paraphernalia and Exhibit: L. All interests at the conference will, of course, center about the discussion of the report of the Federal Commission of Methodism. The report provides for the unification of all Methodism in the United States and the rest of the world. It proposes that Methodism shall be united in one general conference and four jurisdictional conferences, and it is expected that if this plan is carried to fruition the colored Methodists will be enabled to have their own bishops. The conference which opens today is composed of district superintendents, college presidents, connectional secretaries and prominent pastors of the denomination from all over the United States, representing 100,000 colored members. Many leading white churchmen will also be present, and Bishop Henderson, resident bishop of Chattanooga, Tenn., will open the conference with an address. L. All interests at the conference will, of course, center about the discussion of the report of the Federal Commission of Methodism. The report provides for the unification of all Methodism in the United States and in the rest of the world. It proposes that Methodism shall be united in one general conference and four jurisdictional conferences, and it is expected that if this plan is carried to fruition the colored Methodists will be enabled to have their own bishops. The conference which opens today is composed of district superintendents, college presidents, connectional secretaries and prominent pastors of the denomination from all over the United States, representing 100,000 colored members. Many leading white churchmen will also be present, and Bishop Henderson, resident bishop of Chattanooga, Tenn., will open the conference with an address.

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CLIPPINGS FROM LEADING COLORED PAPERS

A CALL TO NEGRO WOMEN OF THE CHURCH

(From the address of Mrs. M. M. Brockenbrough, president of the Woman's Auxiliary to the Conference of Church Workers Among Colored People.)

We glory in the fact that we are Negro women, and as such, are as capable of making our way upward, and writing our names in the annals of history, as women of any other race. Opposition serves only to strengthen our resolve to do, and be real women. We shall the more be proud of our success, because we have been so hindered by discrimination and segregation and all kinds of unjust man made laws, tending ever to mortify and degrade us.

Let us stand for all that is pure and true and lovely in womanhood. Let us make the name Negro Woman a synonym for good woman, and that means so much in this day of false living and loose morals. And when I say good women, I do not mean senseless dolls to hang dry goods upon but I mean some of sterling integrity—strong enough to resist temptation. Women, who while loving all the good things of this world, steadfastly refuse to soil the purity of their lives, and sell their souls for them. Women, absolutely fearless to speak and live the truth, refusing to cover and condone the sins of those who sit in high places, and use their positions as a cloak to hide their wickedness, yet ever willing with loving patience to stretch out a hand to help the weaker ones who have fallen in the battle of life. Women—brave enough to work with their hands, if need be, and offer an honest living, and not in any way ashamed to do so. This is the ideal for us, if we would have our souls. It is not the easy

way; it means self-denial, self-forgetfulness, and an every-day struggle, but we can do it with the Master's aid. And is it not one of the things worth while?

I would be true, for there are those who trust me,
I would be pure, for there are those who care,
I would be strong, for there is much to suffer,
I would be brave, for there is much to be done,
I would be friend of all, the poor, the friendless;
I would be giving, and forget the gift,
I would be humble, for I know my weakness—
I would look up and laugh, and love, and lift.

—"The Living Church."

Houston, Tex.

Post

August 1914

COLORED SUNDAY SCHOOLS MEET

Southwestern Central District Assembled in Houston Thursday.

The Southwestern Central District Colored Sunday School convention assembled in Houston with the Mount Corinth Sunday school Thursday morning at 10 o'clock for its twenty-eighth annual session. Devotional exercises were conducted by Rev. I. S. Wright of Richmond, Texas, the vice president, and the president, Rev. W. M. Sauls of Houston, opened the business session.

After the reading of the constitution and the adoption of the program, a profitable Bible reading was conducted by Prof. William Dickerson. Committee on enrollment and finances was then appointed.

In spite of the continuous rains, the delegates are coming in, and at the closing Thursday afternoon 50 had enrolled. The services will continue through the week, ending Sunday night. A feature of the morning service was the Mount Corinth church choir, under the management of Prof. G. W. Williams.

The devotional services in the afternoon were conducted by Rev. J. S. Smith. The leading feature of the evening was the introductory sermon, which was delivered by Rev. J. M. Martin of Louisiana. A number of well known colored preachers are in attendance.

ST LOUIS GLOBE DEMOCRAT

OCT 2 1914

Urges Negroes to Attend School.

SPECIAL DISPATCH TO THE GLOBE-DEMOCRAT.

FRANKFORT, KY., October 2.—"Ignorance is the negro's greatest drawback in America, and unless this is wiped out the future of the race is dark," declared Mrs. M. E. Steward, in addressing 350 colored women in the women's Baptist educational convention this morning. Ex-Congressman George W. Murray addressed the convention this afternoon on the work of the negro women in the redemption of the race. Bowling Green was selected for the next annual meeting.

Church - 1914

BISHOP GIVE BACK THAT \$150.

By B. J. Davis.

This criticism is not written because we love the good bishop of the great church he heads in Georgia any the less, but that we love the usefulness of him and his church the more. We are jealous of the clean and upright life he has lived and we regret to see the success that he is meeting in his old age directing him in ways evil. Everybody who reads the Independent knows that it is a friend to the bishop, President Fountain and the entire connection. We have never said a word against the church, its leaders or integrity. We have stood like a stone wall for the integrity of the church and for the reputation and usefulness of its leaders. What we say now is not against the church, but against wrong. We love Morris Brown University for the services it has rendered, and we regret that it is unable to render greater service by reason of a lack of funds and conservation of the men at its head.

We learned with a great degree of satisfaction of President Fountain's recommendation to make an appropriation of \$75 or more to assist worthy teachers in taking post courses in some of the leading universities of the country during the summer with a view of better preparing themselves for their work. But we were sorely distressed when we learned that upon the motion of Rev. C. A. Wingfield the Trustee Board tabled the recommendation to assist the poor, needy teachers and voted the bishop \$150 to buy him a suit of clothes. According to the argument made by the preachers the trustees were unable to divide \$75 between three worthy teachers for post graduate courses in Chicago University, but amply able to give the bishop \$150 to buy one suit of clothes. This money was voted out of the school treasury.

Now we appeal to Bishop Flipper who is the beneficiary of this questionable act of his subordinates to hand back to Morris Brown University the \$150 voted out of the school funds. We have no feeling in this matter, and we are trying to discuss the issue in a dispassionate way. We know it is error to collect money for one purpose and use it for another and we appeal from Flipper as pastor to Flipper as bishop. One of the things that has made Bishop Flipper strongest with the people who know him best was his stalwart integrity his willingness to stand up against wrong, against graft and mercenaries. In his early pastorate when his members out of love for him through a

surprise party donated him groceries for leg work. Last Tuesday the Trustees and other household necessities, the Board collected from this source was strong enough to tell them to \$900, which was promptly paid into take the groceries and other gifts and the treasury of the school; and out distribute them among the poor, that of this fund \$150 was voted to the his salary was ample for him to sup-bishop to buy him a suit of clothes, ply himself, that if the church would Was this money voted to the bishop pay him his salary he could provide because he needed it? Are the bishop himself with household goods and op's circumstances such that it ap-clothes and for them to take the needed to the trustees to relieve him? clothes and groceries provided for him Does not the bishop get \$2,500 a year, and give them to the poor, the old and railroad expenses, episcopal residence decrepit and those unable to help them fee and a donation from every Dis-selves. Now if this was his attitude district conference he attends and every when he was a pastor receiving \$100 church where he preaches. Is it not a month, why since he is a bishop perfectly reasonable proposition to receiving \$2,500 per annum and pre-submit that the bishop receives \$5,000 requisites uncounted, does he allow a year against the poor little school his subordinates, the men who are de-teachers' \$600? Even if the bishop pendent upon him for jobs to misap-received \$5,000 a year, does it not ply \$150 of school funds to his perstand to reason that the money was sonal use? How does the bishop re-not given to him because he needed it? concile his changed attitude?

Then if it was not given to him out The teachers whom President Fountain of necessity, what was it that prompt-tain sought to assist receives about the preachers and underlings to \$50 per month, not more than \$600 act mercenary and ulterior? Did they year. Out of this they are to fee-not make this appropriation to and clothe themselves and keeinvite favor with the bishop? abreast with the times by studyin It is notoriously reported that out the latest methods and theories of edof the five conferences at which the cation. Because of the poverty of the bishop presided last year each made school and of the teachers, the presand appropriation of \$50 to buy the dent thought the school could n-bishop a suit of clothes. And if this make a better investment than to pr-is true he was given \$250 to buy vide the teachers with \$75 or \$1clothes. This added to the \$150 voted divided between three or more of theby the Trustee Board for another suit of clothes, independent of the bishop's to assist them in taking post gradof clothes, salary, traveling expenses, railroad of clothes, independent of the bishop's ate courses during the summer. Texpenses, donations from district con-Trustee Board disagreed from Ma-president and plead poverty. Maferences and church funds makes \$400 of the preachers bristled with efor clothes; and if this does not look quence, great indignation and slike graft pure and simple The Inde-many things reflecting upon the pendent would like to know what graft tegrity of the teachers to defeat is. It is purely misappropriation of proposition, and as a result of church funds to collect money for one tirade against it and the cry of ppurpose and use it for another. There erty, the proposition to help the teaare no grounds to justify this misap-ers was tabled, and a brother madropriation, no explanation can be of-motion to donate the bishop \$100 ferred for the use of the school funds on the part of the trustees other than buy a suit of clothes. Rev. Myers smercenary. It was offered to the it was a disgrace to offer the bishbishop as a bribe-We give you this motion to give him \$150. Think of tmoney with the hope that it will in-reason, think of the morality of tfluence you to give us better appoint-proposition! Too poor to give thrments, with a hope that you in as-teachers \$25 apiece for improvement-signing us next conference will be re-but amply able to give the bishop \$15minded of the fact that I made a mo-tion to give you \$150 and that I voted for that appropriation.

Now let us see what ground of justification did the Trustee Board have for making this misappropriation. Some of the preachers argue to uof \$150, but he could have refused to accept it, and it was his plain duty to explain to the Trustee Board it was a misappropriation of the school funds and that his salary as bishop was amply able to take care of him as his salary as pastor, and if it was wrong for him to allow his church to give him a suit of clothes, a pound of coffee, a pound of sugar, a peck of meal or a few dollars as pastor, it is

wrong as bishop to allow the trustees to vote out of the school treasury \$150 for his personal use. "I decline it, brethren, and admonish you to stand up for the faith and for the integrity of the church and for the maintenance of the school. The walls of the school need whitewashing and painting, the grounds need beautifying, Flipper hall needs sanitary equipment, Wiley hall needs renovating, the dining rooms need renovating, the entire inside of the building needs revonating, and the place needs cleaning out and cleaning up, the teachers need better pay; and the \$150 which you seek to give me and which is not needed by me, can be better applied and more helpfully used in ameliorating some of the existing conditions around the University." ad the bishop made this statement and returned the \$150, he would have built a monument for himself that would have made him immortal in his connection, and would have meant dollars for the treasury of the school, and would have put the stamp of disapproval on all sorts of legalized graft.

It has not been long since we defended the bishop and the church against an anonymus circular charging him with accepting presents and gifts which amounted to more than \$2,800. The public has not forgotten how we defended the bishop and the church against all sorts of charges. And it was understood that Bishop Flipper was opposed to the Smith administration for the same sin that is new destroying the usefulness of his administration. Let the bishop hand back the \$150. Let the Fountain recommendation prevail. Let the poor teachers be assisted. And as a dis-approval of all kinds of graft and in the name of common decency and self respect let the bishop stop receiving presents and gifts from subordinate and from underlings, and let him stand up for honest manhood and innocent Christian character by refusing to accept church funds appropriated for his personal use.

The brother who makes a motion to give the bishop \$150 or any amount of money has an axe to grind, and his one purpose is to ingratiate himself in the favor of the bishop to get a better appointment, with a view of having the bishop scratch him on the back and say you are a good fellow. And the bishop who accepts gifts and presents over and above his salary sets a bad example and is sowing the seed of graft, greed and dishonesty in the church. He is setting examples for the pastors under him to rob their congregations and the institutions under them by what is regarded as excusable graft. There is no moral justification of voting \$150 from the

school treasury for the personal use of the bishop, and the bishop ought to hand it back.

SIXTEENTH STREET CHURCH STATEMENT

Which Elicits the Plaudits of the Membership and Public—Extraordinary Showing for Year in Raising Over Twelve Thousand Dollars. Receipts and Expenditures Itemized.

DR. WHITTED CONGRATULATED

Upon the Splendid Showing for His Three Years' Pastorate—Has Raised Over \$39,000—Has Won Large Place in Hearts of People of Both Races.

Congregation at The Voice of The People

The annual financial statement of Sixteenth Street Baptist Church has been issued and submitted to the church and published for the information of the public. The statement does credit to the church and to the wisdom and untiring efforts of the pastor, Dr. J. A. Whitted.

It shows the business side of the church management. It shows the amount of money raised during the year, the sources from which it was derived and the expenditures properly itemized. Mr. P. F. Clark, the chairman of the Board of Trustees, is the official who signs the statement and submits it to the public.

Such statement is not only helpful to those who manage the affairs of the church, but serves to inspire confidence in the membership and to encourage all friends who donate to the church support. So many Negro churches never even make a clear statement of their financial income and expenditures. Such slackness has caused many churches to suffer for proper support, because the people do not know what becomes of the money. If the people only knew that the money was properly applied they would be willing to pay more on the church debts, though the obligations be heavy. The people would know and the time has come when they must know if the churches are to receive their support.

Some official boards of Negro churches believe in keeping the neo-

ple ignorant of the financial condition of the church. This the people interpret as meaning that there is something wrong, and the people are about right.

We take pleasure in publishing the annual financial report of Sixteenth Street Baptist Church and will do so for other churches if we can be furnished with such statements.

We note also that to this statement is appended a note showing how much money has been raised by this church during the three years' pastorate of Dr. J. A. Whitted. It reaches the mammoth sum of thirty-nine thousand one dollar and fourteen cents.

Few men in pastorates in any city can make such showing. The work done by Dr. Whitted has been a little short of miraculous.

The following is the annual financial statement as given out by the Board of Trustees of Sixteenth Street Baptist Church:

Financial Statement of the Sixteenth Street Baptist Church—Collections From All Sources for the Year Ending October 25th, 1914.

Auxiliaries:—

Missions and education	\$250.50
Sunday school	715.60
Woman's Missionary Society	70.00
Willing Workers	250.70
Christian Aid Society	696.50

Disbursements:—

Auxiliaries	\$1,983.30
Current expenses	2,834.60
Principal debt	2,588.00
Interest	1,960.50
Missions and education	499.50
On furniture	980.00
Insurance	300.00
Incidentals	195.00
Evangelism	195.00
Charity	133.00
Printing	6.00
Balance on hand	400.00

During Three Years:—

First year	\$13,987.00
Second Year	12,883.00
Third year	12,130.00

Total three years-----\$39,001.

Respectfully submitted,

P. F. CLARKE,

Chairman Board Trustees.

We congratulate the Board of Trustees for such systematic report, and the church membership for their success in raising this money, and congratulate Dr. Whitted upon his ability to marshal his forces to make such a splendid showing.

To complete the magnificent church, to keep a united membership to keep this membership inspired, and to raise over \$39,000 in three years

has been the work of an extraordinary man—and that man is Dr. J.

Whitted, who enjoys the full confidence of all the people.

PROCTOR CELEBRATES

20 YEARS IN-ATLANTA

Church Bulletin

Anniversary Services Will Be

Held at First Congregational

Church Today.

8-2-14

Rev. H. H. Proctor celebrates his twentieth anniversary as pastor of the First Congregational church, colored, today, and the event will be signalized by appropriate services in charge of an anniversary committee for that purpose. At 11 o'clock this morning Proctor will speak on "Twenty Years in Atlanta," when he will give a summary of his work. Tonight anniversary addresses will be delivered by Dean G. Lake Innes, of Tuskegee, who will speak on "The Church and the Masses," and by Dr. John E. White, pastor of the First Baptist church, who will bring a congratulatory message. There will be an opening service of song in charge of Professor Carl Diton, of Philadelphia.

Monday night there will be a reception at which there will be congratulatory addresses made by Professor W. H. Crogman, Dr. W. F. Penn, Rev. L. H. King, L. G. Watts, Mary Scott, Clarence White, William Gilliard, Eugene Martin, David T. Howard, Rev. W. N. Reeves, Secretary W. J. Trent, Eliza Jones and others, representing various phases of the work covered by the church in its social service.

Sought to Serve People.

Dr. Proctor, a Tennessean by birth, took his literary studies at Fisk university, Nashville, Tenn., graduating there in 1891, after which he took the three years' course in divinity at Yale university, New Haven, Conn., graduating with honor in the class of 1894. Immediately after graduation he accepted the call to the pastorate of the First Congregational church in this city, which at that time numbered 200 members, increased now to 800. Interested in a practical, rather than an emotional, type of religion, Dr. Proctor has sought to serve his people in various ways of social service.

He led in the movement some years ago to break up the dance halls in the city, and took a leading part in the work of pacification after the Atlanta riot in 1906. He led his people in the erection of the present commodious structure at the corner of Courtland avenue and Houston street, which cost \$50,000. His people were assisted in the erection of this structure by people in various parts of the country, the white people of Atlanta contributing \$5,000. The structure is arranged for social service, containing facilities for baths, kindergarten, reading room, library, cooking, rest room, gymnasium, model Sunday school, water fountain, etc. In addition, a home for working girls has been opened in connection with the church, where for 15 cents a day the facilities of a modern home are provided for the industrious colored servant girl. One of the features of the institutional work is the annual music festival, which seeks to bring to the city the best musical talent of the race; a special effort is made to keep alive the peculiar melodies of the race.

Degree Is Conferred.

During his pastorate the degree of doctor of divinity has been conferred upon the pastor by the Clark university of this city. One of the most signal honors that has come to Dr. Proctor was that of being made assistant moderator of the National Council of Congregational Churches of the United States, assembled at Des Moines, Iowa, in view of his services to the denomination in the south. In 1911 the church gave the pastor a trip abroad, when he visited Egypt, Palestine, Turkey, Italy, Greece, Switzerland, Germany, France, Belgium, England and other countries in the old world. One of the interesting things in the church is the case of souvenirs brought back from this trip.

The church operates sixteen different facilities for social service, and reaches annually over 16,000 people through its various features in charge of eight paid workers. Plans are under consideration to do a still more effective work among the masses of the race within the coming year. The white people of Atlanta are deeply interested in this work, and leading men and women contribute \$1,000 annually to the support of the institutional department of the church.

A THEOLOGICAL DEPARTMENT FOR THE C. M. E. CHURCH AT PAINE COLLEGE.

The Board of Education of the M. E. Church, South at its last annual meeting provided for scholarships at \$60.00 each for the education of young men preparing for the ministry of the C. M. E. Church.

As will be seen by reference to the last catalogue of Paine College a special department will be opened at the beginning of the year for ministerial training. The liberal appropriation of the Board now makes it possible for the college to give this special course in addition to the general training it has been giving to the young preachers from the beginning. The College is now prepared to give as good training to our young preachers as is to be had in any institution in the South.

In distributing these scholarships preference will be given to those who are prepared to enter on the regular Theological course at once, rather than to those not yet ready. But if at the first there should not be as many as forty who are prepared the scholarships that may be left will be apportioned to any who may enter for the ministry with a view to making preparation for the course. All applications must come properly recommended by their churches, pastors and presiding elders.

The requirements to begin with will not be very high, but will be raised as the work progresses from year to year. To gain admission to the first or Junior Theological class the applicant should have done work equivalent to that done in the four years College Preparatory or Normal Department at Paine College.

Our new catalogues are now ready and any who wish to know further about this or any department of the work at Paine will receive one on application.

NORTH CAROLINA BAPTISTS MEET

State Branch of National Baptist

Convention Now in Session

The Journal and Guide 10/17/14

(Special to Journal and Guide)

Tarboro, N. C., October 14.—

Delegates to the North Carolina (National) Baptist Convention which convenes in this city today for a four days' session, began to arrive on every incoming train. Dr. C. M. Cartwright of Elizabeth City, the president, is on the scene, and everything points to a most successful convention.

The Baptist State Sunday School Convention of which Rev. Dr. G. J. Griffin is president also meets here this week. Tarboro will be filled with ministers and laymen, many missionary workers and Sunday school teachers and superintendents, and our citizens have thrown open their doors with the intention of according the visitors a royal welcome and genuine North State hospitality.

It is expected that the two conventions will donate several thousand dollars to education and missions. The convention will be called to order this morning in the Baptist Church of which Rev. Wm. Wiggins is pastor. There will be formal opening exercises, addresses of welcome by city officials and citizens, responses by prominent members of the convention after

which the convention will get down to business. The convention adjourns Monday, October 19.

TRUTH OF THE MATTER.

Want Negro Bishops.

In the address sent out from the Council of the M. E. Church, which met in Nashville, Tenn., October 21-22, the real core of the situation in that church as it affects the Negro, is brought to light. The address expresses appreciation for the great services rendered the Negro through the many benevolent agencies of that great church and also for the personal sacrifices of many of the pioneer laborers in interest of the freedmen. But the part of the address which gets at the heart of the question is that part dealing with the bishop question. This expression appears: "It is our sincere and earnest conviction that indigenous and racial episcopal supervision is absolutely essential for the fullest development of the work of our field, and we, therefore, approve of the proposed amendments for bishops for races and language, and request our Board of Bishops to submit the same to the annual conferences of the church during the fall of 1915 and the spring of 1916, and earnestly pray their adoption."

If there has been any doubt as to the mind of the colored membership of the M. E. Church on the point of Negro bishops for Negro conferences, this expression coming from a meeting participated in by one bishop and practically every general officer and agent of the several boards of the church, should put to silence all controversy.

The unquestioned success of distinctly Negro Methodist churches, such as the C. M. E. Church, the A. M. E. Church and the A. M. E. Zion Church has undoubtedly put ambition and activity in the aspiring men of the M. E. Church. The Negro everywhere desires to have the fullest opportunity for free development. Let him breathe freely. Give him the chance of a man and then call upon him to do his part as a man.

Church - 1914 Birmingham Secures Publishing House

**IN CONTEST WITH MEMPHIS—
BOTH OFFER FIVE THOUSAND
DOLLARS — BIRMINGHAM'S AD-
VANTAGES CONSIDERED SUPE-
RIOR — COMMISSION VOTE 3
TO 2.**

All Citizens Interested

**When News Was Flashed Over City.
Prominent Citizens Give Com-
mission Ovation—Fine
Speeches at the
Banquet.**

The Commission on Locating the Publishing House of the C. M. E. Church met in Birmingham Monday, July 20th, at Theirgood M. E. Church and continued in session for two days. Much interest was centered about the meeting, it being known that the two cities of Memphis, Tenn., and Birmingham were contending for the location of the big publishing house.

Upon the arrival of the commission, six in number, composing the following members: Bishop R. S. Williams, Augusta, Ga.; Bishop W. C. Cleaves, Jackson, Tenn.; Dr. J. C. Martin, Holly Springs Miss.; Rev. W. J. Turner, Birmingham; Dr. R. T. Brown, Tuscaloosa; Dr. J. A. Ragan, Americus, Ga. After lunch had been served at the Office Girls' Tea Room, the entire commission was given an automobile drive over the city, going over South Highlands, where they were given a view of Birmingham's most beautiful resident section; then a ride to Fairfield, where the commissioners could see the big industries which furnish employment for the thousands of colored people; then to Ensley where they could again view the big steel plant and other industries; and then a drive through Smithfield and near Enon Ridge, where they could look upon some of Birmingham's most beautiful Negro homes.

The party was carried out in three automobiles, two being hired and one furnished by Dr. U. G. Mason, who with his chauffeur, accompanied the party. Dr. Mason carried in his ma-

chine Bishop Williams, the chairman, presented a pledge of \$2,500 by the Commission; Dr. J. A. Braybody. This made a bona fide pledge and Rev. J. A. Ragan. In addition to from Birmingham of \$5,000. the commissioners the party consisted of Dr. J. C. Martin, the Book Agent of the commission; Dr. J. O. Diffay, vice president and Manager of the Publishing House, Alabama Penny Savings Bank; Mr. E. L. Snyder, a progressive young real estate man; Prof. G. A. Payne, Vice-President Miles Memorial College; After the arguments had all been presented the commission event in the executive session and the matter was freshed out. After arguments presented and the commission took a vote which resulted in a victory for Birmingham of 3 to 2 over Memphis.

On returning the commission was called to the church where the organization was effected and the meeting was entered upon.

Bishop Williams, having been appointed chairman from the General Conference, it was only left for the commission to elect a secretary. Prof. G. S. Goodman was elected secretary. But little was done on Monday afternoon save to organize and lay out the course of procedure.

The local people had arranged for the members of the two commissions a reception for Monday evening, and among those present and making talks on the commercial advantages of Birmingham were: Dr. P. W. Walls, pastor St. John's A. M. E. Church; Mr. B. H. Hudson, Cashier Alabama Penny Savings Bank; Dr. J. S. Jackson, Financial Secretary A. M. E. Zion Church; Dr. U. G. Mason, President Prudential Savings Bank; Rev. White, who represented Dr. Jno. W. Goodgame, of the Sixth Avenue Baptist Church; Mr. E. L. Snyder, real estate agent. Response was made by Prof. G. S. Goodman in a most happy speech.

The meeting was presided over by Dr. J. A. Bray, the General Secretary of Education of the C. M. E. Church, who in a very happy manner introduced each speaker, and finally presented Bishop Williams, to whom he referred as the "Big Mogul" of Colored Methodism.

Birmingham was well represented and nothing was left unsaid that would go to show this great city the proper place for the publishing house of the C. M. E. Church. The speeches were all replete with logic and good sense, showing the resources and the desirable surroundings of Birmingham for any great Negro enterprise.

On Tuesday morning when the commissioners reassembled the claims of the two big cities were placed before the representatives. Mr. R. W. Taylor presented the claims of Birmingham for the colored people, presenting pledges for \$2,500.

Mr. ——— presented the claims of Birmingham on behalf of the Chamber of Commerce and pre-

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Each night, however, there are to be held open sessions and some of the most noted negroes of the country are scheduled to appear on the program. P. O. O'Connell, an educator of Atlanta, considered one of the race's best orators, will be heard Wednesday night at the "Winning the Handicap." Dr. Ernest Lyons, former United States consul in Liberia, now of Baltimore; Dr. M. C. B. Mason of Jacksonville, Fla., and Dr. J. W. E. Bowen of Atlanta, and other noted negroes who are to be heard during the meeting.

Tuesday night an exercise of welcome was held at Clark chapel and the local colored people attended in large numbers to meet the visiting delegates. Several local leaders delivered addresses of felicitation, among them Dr. G. E. Haynes of Fisk university and W. D. Hawkins, a well-known business man. Responses were made by a number of the visiting delegates. A reception was also tendered the visitors by the local colored people in the basement of the church following the welcome exercises.

THE M. E. CHURCH.

The very fact that the strong meeting of the Methodist Episcopal Church, South, is necessary to hold a convention to determine if possible what their status in the church in the future shall be shows that there is unrest all along the line among Afro-Americans, and that the time has come when manhood shall be recognized and color no longer a bar to preferment, either in church or state.

The American prejudice against the man of color has succeeded in permeating to almost every corner of the globe and countries and places where formerly men were treated as men regardless of color, have to a large extent yielded to this prejudice and have changed so towards the man of color that he is in many places denied the rights and privileges of former times. This is true in the church as well as elsewhere, and the fact that these men are uniting either for autonomy or for an equal place in the ranks of men of the church, is, we are glad to say, an indication that there shall be no longer discrimination if they are to continue to be a part of a great church which has had a history in the past. These men are to be congratulated on the advance step they have taken.

MEMPHIS COMPEL APPEAL

**OCT 2 1914
NEGRO BAPTISTS ADJOURN.**

Officers Elected and Work in Education and Charity Planned.

EVANSVILLE, Miss., Oct. 1.—The Negro Baptist Educational Association of the State of Mississippi has closed its session. This was one of the greatest and most important meetings in the his-

The address of the association. The address of the president, the Rev. C. H. Howard, was one of the ablest ever delivered before the association. After reviewing the work which had been done since the last annual session, the president made some notable recommendations for the consideration of the association. First, he recommended that an old people's home and a hospital be built on the 10 acres of land which the association owns just outside of the corporate limits of the City of Clarksdale, and that the allied charitable clubs of Clarksdale be invited to co-operate and to take charge of this great work with them. The reports of the different committees showed a healthy growth in every department of the work of the association. The financial committee showed that more than \$2,000 had been collected during the year for all purposes and disbursed in accordance to the law. The Revs. James Chambers and S. W. Flagg were appointed as a committee to see and arrange for the plans and specifications for the school buildings which are to be constructed on the 100 acres of land situated at Falcon, Miss. The following officers were elected for the ensuing year: Rev. C. H. Howard, moderator; Rev. N. B. Patterson, vice moderator; S. L. Jones, secretary; Rev. A. A. Thompkins, treasurer; Rev. W. L. Ivy, local missionary; Rev. J. W. Wright, state missionary. The moderator, the Rev. C. H. Howard, was elected unanimously for the sixteenth time, which shows the high regard and esteem in which he is held by the members of the association.

**ITEM
Mobile, Ala.
AUG 7 1914**

**NEGRO BAPTISTS
MEET AT PRICHARD**

27th Annual Convention of Mobile Sunlight Association in Progress.

The Mobile Sunlight Baptist Association, colored, opened its twenty-seventh annual convention Thursday at Cedar Grove Baptist Church in Prichard, with Rev. C. S. English as moderator. The association is comprised of sixty-two churches in Alabama and Mississippi, the greater number of them being in Mobile county and vicinity.

A large crowd heard the opening sermon by Rev. H. D. Parker, pastor of the Union Baptist Church, Mobile, on "Power and How to Use It." Rev. C. W. Wilson, pastor of the Prichard Church and president of the association, announced the following committee on permanent organization:

Isaac Stewart, S. H. Poe, H. Joseph, E. Miles, Nathan Jones, F. D. Johnson, F. Lewis, M. W. Taylor, A. Barnes, P. L. Woodson, Joseph Smith, E. L. Berry, H. C. Coleman, H. Stevenson.

The committee recommended the following officers for the ensuing year: Moderator, Rev. C. S. English; vice

moderator, Rev. C. H. Crawford; recording secretary, Rev. H. D. Parker; corresponding secretary, S. H. Poole; treasurer, George W. Sims. Other committees appointed:

Finance—L. D. Findley, J. H. Parker, G. W. Sims, R. Crockett, Jr., C. E. Brown. Disbursements—E. Bizzell, J. Walker, F. R. Perkins, E. Miller. New Bodies—R. S. Shepherd, F. Lewis. F. Stewart. State of Country—C. Fisher, J. A. Wright, J. W. Hollen, R. Tunstall, C. W. Watkins. Temperance—Isaac Stewart, E. Evans, H. I. Christmas, J. H. Moore, M. Baylo. Jesse Robinson, A. Blount, C. Shields, F. R. Watkins.

Rev. C. L. Fisher of the Franklin Street Baptist Church addressed the association Thursday night and Rev. A. F. Owens of Selma University will conduct the meeting Friday and Saturday. Rev. M. W. Gilbert, president of Selma University, will attend the convention Friday.

\$50,000 Negro Publishing House in Nashville

MR. IRA T. BRYANT LEADING FACTOR IN ITS ERECTION

A. M. E. Sunday School Union to Have Finest Negro Publishing House in World—Did Nearly \$50,000 Business Last Year

On this page we present to our readers the cut of Prof. Ira T. Bryant, and the new publishing house he is building. The building is nearing completion and is to cost \$50,000. It will have no equal as a modern up-to-date publishing house owned by Negroes anywhere in the world.

When the A. M. E. Church placed its Sunday School Union in the hands of Prof. Bryant it marked the turning point in its publishing house business, and time has fully and amply justified the wisdom displayed in this particular.

Prof. Bryant is a progressive layman, a thorough business man who believes in his church and who had a vision, revealing to him the possibilities of building up a mammoth printing and publishing establishment that would reflect credit upon his church and the race.

Year by year the out put of

the Sunday School Union has increased. Its volume of business reached nearly \$50,000 during the last year and all because of the facilities to publish anything that anybody wants. There is in this establishment \$30,000 worth of improved machinery and material, all installed since the present secretary took charge. The wonderful strides made by this young layman of the church demonstrates clearly what may be done by any aggressive and progressive young business man.

Prof. Bryant's great achievements will do more than anything else towards convincing the great A. M. E. Church of the feasibility of having one great publishing house in which all of the business of the church, undivided, may be more easily done, thereby saving many thousands of dollars to the church and placing it indisputably on the forefront of all racial enterprises.

PHOTO BY Public Ledger

METHODISTS CONSIDER JOINT COLORED BOARD

Co-operation Plan Provokes Opposition at Quadrennial Conference.

MEMPHIS, Tenn., May 8.—The Quadrennial Conference of the Methodist Episcopal Church South today heard a report by a special committee on the formation of a joint commission to advise with the Colored Methodist Conference. Consideration of the report was made a special order for tomorrow morning. A substitute was offered by Dr. James Cannon, and a lively discussion is promised.

Bishop Warren A. Candler presided over the third day's session of the conference. Additional memorials on the change of the name of the Church were presented from various conferences. Among the names suggested were "the Methodist Episcopal Church in America," "the American Methodist Church," and "the Episcopal Methodist Church."

The missionary department is emphasized on the floor of the conference by the presence of Bishop W. R. Lambuth, who has just returned from Africa, where he recently established three missionaries and their wives in the Congo field, 1600 miles inland. Missionaries present include W. Cline, Soo Chow, China; S. A. Stewart, Hiroshima, Japan; J. L. Gerding, Seoul, Korea; J. M. Terrell, South Brazil; R. C. Elliott, J. A. Phillips and D. W. Carter, of Mexico, and E. E. Clements, of Cuba.

THE GREAT S. S. CONGRESS AT BEAUMONT.

Which Closed June 15, 1914, Still Sends Its Echo Down the Slope of Time.

PROF. A. M. BLAIR

Of Dallas Who Was There as a Delegate Writes a Story of Happenings as He Saw Them.

Beaumont, Tex., June 10.—The ninth annual session of National Baptist Sunday School Congress was called to order by the Chairman Dr. C. H. Clark at 2 o'clock and one of the greatest sessions ever had was begun. Dr. R. H. Boyd who has stood behind this movement for nine years gave ten minutes' address, "Back on Texas Soil."

Papers were read on the Sunday School Teaching, a profession of the conversion of the child. The slogan of the Sunday School, all phases of Sunday School work and Negro life were touched at this great meeting.

The morning session was devoted to Bible study, giving special time to the following subjects: (a) Cost of Discipleship; (b) Characteristics of a Disciple; (c) Unprofitable Servant; (d) Characteristics of Prayer and "Gham."

The opening address was made by Rev. Dr. Hicks of Uniontown, Ala. It was well received.

"Expression is equal to impression," said the Rev. Dr. E. Ford of Florida, in his opening remarks, "and people are not going to have any more religion on the outside than they have on the inside." It must be inside in order to come out.

Dr. W. S. Ellington who has to do with making of literature for the Negro Baptist Sunday School also gave wise instruction in this Bible course. He said in part: there was too much worship of a dollar instead of Jesus Christ.

"Just after the emancipation of the slaves there were two books sought after by the Negro, the Bible and the blue back speller, but now these were put in the rear for a dollar chase.

"The difference between a man and monkey, a man bought good books and read them and a monkey never did."

Miss Ruth B. Allison of National Baptist Publishing Board, Nashville Tenn., made a decided hit in a solo following the address of Dr. Ellington. She was given a great ovation. Her sweet soprano voice captured the large audience.

Each afternoon of the congress was taken up with department work. It was in this where the trained and expert workers put in their best work. The advance teachers were at the auditorium. Rev. William Beckham, field secretary of the National Baptist Convention, had charge and in this he was assisted by Rev. H. M. Williams of Galveston; J. M. Codwell of Houston.

The Superintendents had their meeting at the A. M. E. Church. This was presided over by Mr. H. W. Russell of Friendship Sunday School, Atlanta, Ga.; Wm. Crudup, superintendent Ebenezer School Chicago, Ill.; Oliver J. Carter, San Antonio, Texas.

Cradle Roll and Home Department was at the A. M. E. Church, conducted by the editor of Hope, Miss L. E. Bushnell, Miss Maggie Russell.

Primary and Intermediate Teachers Miss Bertha L. Smith and H. A. Richardson, Lake Charles, La.

Dr. Crawford, M. D., and his Cadets boys numbering 300, of Austin, made a great showing at the night session and drilled in the evening. He is putting forth a great effort to save the boys. These boys were joined by 75 young Cadets from Galveston.

The exhibit from the National Baptist Publishing House of Nashville, Tenn., attracted much attention. In this there is shown the work done by the Negroes, the books which Negroes have written and printed, the Negro cells, the furniture prepared and shipped to Negro Churches.

Metoka and Galedas headed by Henry Allen Boyd are doing great things for the young people and the race.

COLORED PRESBYTERIANS ERECTING A NEW CHURCH

To lay two cornerstones for church edifices is a rare privilege accorded one man but such has been the distinction of the Rev. W. R. Lawton, D.D. About twenty-two years ago the Rev. Mr. Lawton was called from Jefferson City, Mo., where he held a professorship in Lincoln Institute, to take charge of Siloam Presbyterian Church of this borough. The church had been located on Prince street near Myrtle avenue, and was regarded as one of the old landmarks of Brooklyn. Feeling that a more modern structure would built up the congregation numerically and would be the means of giving a boom to colored Presbyterianism, the members voted to raze the old church and construct a more attractive one. This they did, some favoring the plan and others opposing it. While the congregation for lack of means could not push to completion the work they had begun, they worshipped in Nassau street in a hall which was used by the Odd Fellows. Later they moved over a liquor store located on the corner of Willoughby and Bridge street. It was here that the Rev. Mr. Lawton infused new life into the membership and held out hope in its brightest rays. With zeal and energy the members worked untiringly until they succeeded in returning to the old site which had been near and dear to them. At the appointed time the Rev. Mr. Lawton, then pastor, laid the cornerstone. Last Sunday afternoon marked the beginning of a new era in the life of colored Presbyterians in New York. The old church in West Fifty-first

street, Manhattan, was sold last June for the sum of \$43,000, owing to the shifting of the colored population from the downtown section to Harlem. After canvassing for a suitable site upon which to erect a new house of worship. The building committee, with the extension committee of the New York Presbytery, selected and purchased a desirable plot on 137th street, near Lenox avenue, where a magnificent building is in course of construction, and which when completed will be one of the most modern and up-to-date church buildings in Greater New York. The New York Presbytery was well represented at the services last Sunday, while the pastor, the Rev. Mr. Lawton, laid the corner stone in the presence of a large gathering of members and friends. Every effort will be made to have the church ready for occupancy on or about Easter Sunday. The approximate cost of the building will be \$53,000.

Negroes to Meet at Hem.

(Houston Post Special.)
HEMPSTEAD, Texas, Aug. Preparations are being made here prominent negro citizens of the city, the annual State convention of the Baptist negro Sunday schools to be opened here next Tuesday and to continue throughout the week. Hundreds of delegates and leading members of the race are expected to be present, and an elaborate program of entertainment is being prepared. Other churches of the town will co-operate in welcoming and looking after the visitors.

WILL QUIT M. E. CHURCH.

Negroes Decide to Withdraw at Nashville Meeting.

Nearly two hundred delegates, representing eighteen annual conferences of the Colored Methodist Episcopal Church, at a meeting in Nashville, Tenn., Wednesday and Thursday, voted unanimously to withdraw in 1916 from the Methodist Episcopal church and organize their own church, in order that they might be more helpful to their people in a racial program.

The conference indorsed the prohibition movement, and suggested plans for larger educational facilities.

A plea was made for the missionaries in Africa who are suffering on account of the European war. Rev. M. C. B. Mason, of Jacksonville, was elected temporary chairman, and Rev. W. H. Brooks, of New York city, permanent chairman.

Other Meetings Held.

Simultaneous meetings were held at the Englewood Baptist Church, the Woodlawn Church, the Baptist Church, the Oakland M. E. Church, St. Stephen's M. E. Church, First Baptist Church of Oak Park, Second Baptist Church, Irving Park Presbyterian Church, Garfield Park M. E. Church, Berwyn Baptist Church, First Baptist Church of Evanston, St. Peter's Parish House, the Moody Church and the Edgewater Presbyterian Church.

Warning against encroachments of the National Religious Education Society was sounded yesterday afternoon in the conference for Norwegian and Danish Sunday school workers in St. Paul's Lutheran Church.

The Rev. George H. Gerberding, president of the Lutheran Theological Seminary in Oak Park, told the Scandinavians that the "new liberalism" wants to get

a grip on the International Sunday School Association. Already the Religious Education Society has a strong hold on the association in convention here, he said, and he characterized the society as "an irreligious body."

"New Theology in the Air."

"Look out—take care," he said. "A new theology is in the air. Liberalism wants to lay our programs for us. And the working of the National Religious Education Society is well exemplified in the graded union lessons we are asked to use in our Sunday schools."

"After a while we shall think the story of the fall in the garden of Eden a myth, as many do to-day. We shall believe in Jesus as only a good man, not as the divine son of God. It will be a sad, sad day when the liberalism of the new society get firm grip on the International Sunday School Association."

The address of the Rev. Mr. Gerberding followed a somewhat similar warning sounded in the morning's meeting in Mead Temple.

"Graded Course" Urged.

A "memorial" urging graded courses instead of uniform lessons in Sunday schools opened a rousing discussion.

The memorial was signed by twenty-six of the leading men in international work.

"The uniform lessons," say signers of the memorial, "give the youngster and the twenty-year-old the same lesson."

The "progressives" favor the graded system whereby each class has a lesson scheduled to fit the years of the pupils.

Professor Ira M. Price of the University of Chicago presented a report showing favorable results of the graded union plan.

The discussion was led by Professor John R. Sampey of Louisville, Ky. For an hour or more delegates talked over the matter from the floor.

In the meeting of the Scandinavian

workers it was decided to use Norwegian, Swedish and Danish Sunday schools for these nationalities exclusively. The Rev. C. W. Finwall, pastor of St. Paul's Church, said he would not advise the Baptist Church, the Oakland M. E. schools to thrust out other pupils, but he would not recommend any attempt to bring in other denominations or other nationalities.

In the Fourth Presbyterian Church the effectiveness of using the graded system of lessons was put forward by the Rev. E. Morris Ferguson. He said:

"The central principle of the whole thing is the lessons are made for the child, not for the things taught or the persons teaching."

Teach Christianity as "Business."

Dean E. I. Bosworth told the Sunday school workers of the effectiveness of the gospel of Christ taught correctly to the adolescent. He said Sunday school teachers should show Jesus as a "friend" of the boy, as the "leader" in a big enterprise.

"They should tell the boy Christianity is a world business, an enterprise for men, said Dean Bosworth. They should endeavor to wipe out all factional feeling, and denominational scraps, that the boy may feel he is one of a group. The group spirit is predominant in the boy." He also said it is a mistake to eliminate the mysterious from the boy's life.

"Don't teach him about golden harps and golden streets and golden crowns, but tell him he is helping his chance for a bigger job in the next world by making good in his job here."

Teachers, he maintained, do not emphasize the masculine side to religion.

Houston, Tex.

Chronicle

negro Baptists.

Galveston, Texas, Oct. 21.—Six hundred negro Baptist women were present at the Avenue L Baptist Church yesterday morning, when Mrs. Prince of Slayden called the Women State Convention to order.

The introductory sermon was preached by Rev. J. N. Wiley, D. D. of San Antonio, whose subject was "God, Our Ever-Present Helper."

During the afternoon session the officers made their reports, showing that great gains have been made the year over past years. Mrs. S. Prince, president, made her annual address which dealt very largely with the subject of education and missions among negro women in all the country among those who have had a Christian education.

The report of the corresponding secretary, Mrs. M. A. B. Smith, showed that during the past year she had raised for the work of the women's convention \$1808.01, and that Mount Zion district led in raising money. She spent much time discussing the "jim crow" accommodation on the railroads of the state, and said that the negro women of Texas were satisfied to be in a compartment with negroes alone, but urged the women

enter a protest with the officials because of inadequate accommodations. "We must teach our people not to go on the trains and crowd the passenger coaches with bedding, skillets, coffee pots, frying pans, cotton sacks and other articles that should go in the baggage coach," said the speaker.

The servant girl problem was also discussed at length in Mrs. Smith's address. She urged that training schools be fostered where negro girls might be taught to be efficient servants and be taught that it pays to be reliable in all things. She called attention to the custom of placing the colored girl servant to live to herself in a little outhouse adjoining the horse stable or the alley, and urged the women to ask their white employers to give them quarters under their own roofs where they may be protected.

The missionary sermon to the women was preached last night by Rev. P. R. Humber of Calvert.

The pastors' conference was in session at the Mount Olive Baptist Church yesterday. The committee on constitution and by-laws appointed to report at the next session was Rev. R. Toliver, James A. Sharp and E. White.

Press
AUG 21 1914

A COLORED CHURCH WITH A FUTURE.

The plan of a new parsonage for the A. M. E. Zion church on Cottage street turns our attention to a worthy institution that deserves the cordial interest and support of all the people of the city. The A. M. E. Zion church is housed now in a beautiful building, the gift of the late William W. Smith, but in spite of its excellent equipment, the mere carrying on of its work means continued effort and self-sacrifice on the part of those who constitute its congregation, more than people in general realize. The reason is chiefly that a large proportion of those who attend the church are engaged in domestic work of various kinds and it means the exercise of considerable will-power and self-denial to attend a service even once on Sunday evening after a day of exhausting toil. Still these, and they are mostly young people, do come out in large numbers, and surely faithfulness that means such effort is deserving of especial credit.

Then again, the fact that so many have but little time to spend in church work lays a particularly heavy burden on the few devoted men and women

who uphold the fundamental church activities. Yet well and faithfully do they perform their tasks, nor are they behind the churches of the white folks in the variety of their social and religious work. The exposition so successfully carried out last winter was ample evidence of that.

It may be argued that all churches labor under these same limitations of numbers and workers, but the thoughtful person cannot but acknowledge that a colored church is beset by indifference from the public and the press, by lack of appreciation and response in general such as are rarely met with in the white man's religious effort.

Some are glad to observe that the well deserved new parsonage is to be a thing of reality, and by furnishing a more suitable home, for the officiating minister, is to be an earnest of greater service and development to come under his direction.

STANDARD

NEGROES IN DIFFICULTY OVER LAWS OF CHURCH Must Be Married Again But Town Clerk Schultz Refuses To Issue License.

Robert D. Reynolds, 32, and Nellie Mumford, 26, negroes, and both from Hartford, are doing their best to comply with the laws of the Church of God and the Saints of Christ but are meeting with all sorts of legal obstacles from city and State officials. Robert and Nellie were married in Brooklyn a few years ago, and early this year enrolled as members in the new church.

A dictum was issued by the church soon afterwards that all members must remarry under the special laws of the church. Robert and Nellie came here last April and sought a license from Town Clerk Schultz. He denied their application and they went sadly away.

This morning they reappeared, hoping that Mr. Schultz had changed his mind, but the town clerk was firm in his interpretation of the law covering the case and told the couple that he could not help them. They went away after leaving Mr. Schultz and his assistant, "Cooney" Winton, copies of the Church of God and Saints of Christ Herald.

A NEEDED CHANGE.

While it is a very nice trip, every year to attend the National Baptist Convention, yet when we come to count up the cost, we see nothing more nor less than an indulgence in one of the most expensive and most dangerous practices. We would have it ever remembered, that it is not the policy of the Dallas Express to meddle or interfere with the plans of this Christian body, yet because it is a public organization and further, that so many are affected by it, we take the liberty, but somewhat fearfully, to urge upon the constituency of this 2,500,000 colored Baptists to give this matter a prayerful and careful consideration.

This Convention carries from five thousand delegates upward, and just think of the railroad fares. These fares will aggregate into the millions of dollars. Have we got so much business to attend to as that. We know not! Then what is more, we know that the colored folks take up as much time doing nothing, nearly, as ever. We say doing nothing, and it is a real fact. These long "windies" are but a lot of "hot air" and it is a real fact, too, that much of the "wind-jamming" carried on at these bodies could be eliminated to great profit to all concerned. While we see on the other hand, similar bodies of white Baptists meeting only every four years and yet their programmes are conducted very differently from ours. You never hear any long "hot air" speeches in their quadrennial conventions, but to the contrary, you hear short, but powerful, from five to ten-minute speeches and it is but fair to state that they are some of the most powerful ever heard on American soil, at that. Nobody is asleep, for they are not given a chance to tire. Then these long sermons and speeches often fail to hit the mark, too.

Regardless of what may be argued to the contrary, this much-needed reform can be had and ought to be had as soon as possible and if every colored publication will be fair enough to the common good of our race, to advocate the common sense side of the proposition, ere long, the desire of our hearts will be gratified and we will have the change. Let's move up and get abreast with the times.

To advocate right is often costly, but in the long run, it's always profitable.

Nashville, Tenn. 38612.

NEGROES SING AT CLOSE OF MEETING

(By Associated Press.)

ATLANTA Ga., Oct. 14.—The international convention of Disciples of Christ, which have been in session here since October 7, closing tonight with a concert by several hundred negroes singing plantation melodies and addresses by Edgar DeWitt Jones, of Bloomington, Ill., and A. McLean, of Cincinnati.

Houston, Tex.

POST

NEGROES HOLD CONVENTION.

Session of African Methodist Sunday School Opened.

The Sunday school convention, Allen Christian Endeavor League convention, Women's Home Missionary society and auxiliary meetings of the African Methodist Episcopal church for the Houston district convened Thursday for its annual session with Brown Chapel African Methodist Episcopal church on Washington avenue.

The meeting was called to order by Dr. H. McKenna, presiding elder of the Houston district, promptly at 10 o'clock.

The opening prayer was spoken by Rev. R. C. Saunders of Dickinson, Texas. The choir led in singing, which was followed by the ritualistic services which were conducted by Dr. W. D. Miller. Wesley chapel choir led an anthem. The annual sermon was preached by Dr. S. D. Butler of St. Paul's church, Houston.

The communion was administered by Dr. W. D. Miller, Rev. A. T. Handy and Rev. W. O. Boyd.

The conference was formally organized as follows: Rev. A. W. Harvey, chief secretary; Mrs. Shakers, assistant secretary. Charles F. Smith was elected reporter to the press, Dr. W. D. Miller to the church papers, and Dr. George W. Hamilton to the Paul's Weekly.

The following visitors were introduced: Dr. A. Gordan, presiding elder of the Bonham district; Rev. W. O. Boyd, Rev. J. R. M. Lee, Ella A. Ward, a teacher in the Fiske university, and Prof. G. B. M. Turner, principal of the Harper school.

Those addressing the evening session were Dr. A. Gordan, Rev. H. H. Hill of the M. E. church, R. J. Hendricks and W. J. Morris.

Friday will be the educational rally. The Choral club of Paul Quinn college, under the direction of President Williams of the college. Prof. A. S. Jackson will appear Friday night at Wesley chapel and Saturday night at Brown's chapel. It is planned to raise \$1000 for Christian education at these two meetings.

Philadelphia Record

CHURCH'S DUTY TO NEGRO

Bishop Garland Favors Establishment of Colored Episcopacy.

As a means of further Christianizing the negro people in this country, Bishop Garland yesterday morning strongly advocated the establishment of a colored episcopacy, and the organization of a separate colored ministry, at a meeting of the Committee of the Freedmen of the Women's Auxiliary in the Church House. The creation of a separate ministry for the colored people under the general supervision of the Episcopal Church has been for some time under consideration in a number of the Southern States, and this expression in its favor by Bishop Garland was regarded with no little interest by the clergy of the diocese.

Bishop Garland's talk was on the "Duties of the Church to the Colored People," which, he said, had been ignored or misunderstood. The American people, he said, had a serious responsibility in instructing and caring for the negro, and the church had been extremely lax in seeing to their spiritual

development. He enumerated the disadvantages of the colored man, especially in the industrial life of the country, which barred him from competing with the white man on his merits. The Bishop urged the members of the committee to greater efforts in looking after the negro missions and exerting a greater moral influence in their behalf.

A plan of work for the coming year was discussed by the members of the Auxiliary, and committees for departmental assistance were chosen.

Leaving the school question, have been to Mobile and from there to Beaumont, Texas, attending the sessions of the National Baptist Sunday School Convention. It was one of the finest in its history. I have never seen a meeting of our people attended largely in the South by the colored people. They were all interested and seemed to take part with good faith. I had the pleasure of seeing them. Sunday night the pastor of the leading Baptist Church in Beaumont had his people to meet at the church, had prayer, read scrip-



HENRY ALLEN BOYD

ture and then marched them all the Sunday School Congress. There were about five hundred of the Inis was something to me under the sun.

DR. POWELL AND "THE WHITE MAN'S RELIGION."

The white man, who has fallen heir, for the time being, to leadership in the thought and work of the world, and who to that extent is responsible for the life, liberty and property of those of his own color and race and of that of the other races and colors incorporated in his sphere of influence, as members of his race or as strangers among

hem, dependent, has been receiving some severe arraignments of late to his stewardship, his administration, of the great inheritance confided to him, and he will receive many more as time goes along, because, in Asia, Africa and America, he is being called to give an account of those he has governed, more or less, since the beginning of the Christian era, from the downfall of the Caesars to the present. The off-end people of all colors in all countries have become wonderfully restive under the arrogant, often insolent and always tyrannous, rule of the white races of Europe, who have by conquest, fraud or moral coercion forced their rule upon them, usurping their right to rule themselves.

We have already referred to Dr. Ransom's arraignment of "the White God," in the A. M. E. Review for April, in which he says "Before character, before industry before education, before wealth or patriotism, Black Humanity must first of all, acknowledge the superiority and supremacy of the White God." Again: "Alas, for the White God! His throne shall crumble, because it rests not upon the eternal rock of Justice." His thrones and his kingcrafts have been crumbling for centuries, while the rule of the people, the rule of the democratic masses, has gained strength and vigor, concerning which Bishop Berkley, apothecizing America wrote:

"Westward the course of Empire takes its way,

The first four acts already past,
The fifth shall close the drama of the day;

Time's noblest offspring is the last."

What the American democracy will do with the inheritance they received from the kings of Europe Dr. Ransom sees, very clearly, in their disposition to deny the brotherhood of man and to make "servants unto tribute" of the black and other off-end strangers among them who are equally citizens with them.

In his recent address to the Odd Fellows of New York, published in THE AGE of May 14, our learned and eloquent fellow-citizen, Dr. A. Clayton Powell, pastor of Abyssinian Baptist Church, took much the same position as Dr. Ransom. He said: "If any race or or-

ganization would make permanent its progress and position, it must take a righteous God into its life. It is not enough to have religion. We must have God." Again: "If the copies American religion. If it embraces Christianity it shall be very sweeping, and of the prophetic. We ent ourselves from American "re-legion," because white man started it in slavery by forcibly giving of his blood and after the war we had to come and add it to his evil spirit, because we other name to be known as other name to be known as free people. We have the blood and name and spirit of his "re-legion," and we are going to keep what he gave us, and in time he will come to respect us to whom he gave them, because we will compel him to do it from whom we got them.

As to the Christian philosophy, it comprehends nothing more, and never will, than the Christian home, the Christian Church and the Christian Nation. Given the Christian home, and we have that, with the father and mother legally wedded by the laws of the Church and the Nation, and the children of them regularly accounted for in the vital statistics and baptized in Father Church, we have all that it was intended in prophecy that we should have, as lawful citizens of the Christian Nation, and which, if we shall hold fast, as Dr. Powell says, however far the white and near white people depart from them, we shall live and not die.

We are here, with some of all of them, from the four branches of the human stock, a Constitutional part of them all and of the Nation, and it is for us to make the most and not the least of the supreme blessing of being here and such.

Church-1914.

Galveston, Texas

NEWS

OCT 23 1914

COLORED BAPTIST LEADER

RECITES NEGRO PROGRESS

"BETTER TO BE UNBORN THAN UN-
TAUGHT," SAYS CAMPBELL.

Many Reports and Addresses in Today's
Program—Mass Meeting Planned
for Sunday.

"It is better to be unborn than untaught, for ignorance is the mother of misfortune," said President Campbell in his opening remarks to the Missionary Baptist General Texas Convention, colored, yesterday afternoon. "Because of untiring efforts and ceaseless battle against ignorance and poverty, the negro in this country numbers more than 10,000,000, with over 31,000 ministers, with nearly 6,000,000 Christians, nearly \$200,000,000 worth of church property, individual edifices ranging in cost from \$300 to \$125,000. The negro owns more than 150,000 farms; he has more than 2,000,000 children in the public free schools, taught by over 26,000 negro teachers. He has contributed more than \$100,000,000 to the private schools established by himself. He has nearly 7,000 graduates from college and university courses. He has over 2,000 manufacturing, 6,000 merchants, 1,500 bookkeepers, 150 officials in banks, over one-half million own homes and farms valued at \$1,000,000,000, over 6,000 registered authors and more than 1,000 who have registered patents.

"The negro Baptists alone have more than 3,000,000 communicants, 20,000 churches, 19,000 ministers, 2,000 associations, 26,000 Sunday schools, 125,000 Sunday school officers and teachers, 1,500,000 Sunday school scholars, 19,000 church buildings that are valued at more than \$85,000,000."

Many Reports and Addresses.

Rev. J. G. Gathings, state superintendent of missions, submitted his report, showing that the convention employs 209 mission workers in the state, and that during the year they have baptized 5,481 persons. The number of churches built was fifty-three. Churches organized numbered twenty-seven. The total amount collected during the past year was \$69,562.

Last night the convention sermon was preached by Rev. E. L. Lockett of Ennis. The St. John Quintet furnished music at the auditorium during the night session.

The women's convention, in session at the Avenue L Baptist Church, was addressed by prominent mission workers from the white Baptist convention. Mrs. Fred M. Court of Houston, president of the United South District of B. W. M. B. of Texas, addressed the women's convention; subject, "Our Duty to the Organized Work." Mrs. J. V. Selvedge of Texas City addressed the women's convention yesterday on the subject of "Personal Service."

Dr. R. H. Boyd, secretary of the national Baptist publishing board of the National Baptist Convention, addressed the women yesterday afternoon on "Efficiency in Sunday School and Mission Work."

The sermon to the women's convention last night was preached by Dr. W. H. Moses, president of Guadalupe College, Seguin.

Program for Today.

Today the reports of the various boards will be heard by the convention. Dr. W. R. Tolliver, general secretary of the church extension board, will read his report, and Professor W. H. Fuller of Austin, secretary of the educational board, will submit his report.

There are at present about two thousand delegates attending the convention, with Houston leading by having the largest delegation, followed by the trainload of delegates headed yesterday from Zion City, Calvert, Fort Worth, Temple and El Paso are strong contestants for the 1915 convention.

The program for today is as follows:
9:30 a. m.—Report of church extension board.

10 a. m.—Report of educational board.
11:30 a. m.—Address by Dr. J. L. Gross (white), pastor of the First Baptist Church, Houston.

12:30 p. m.—Report of committees and introduction of visitors.

1:30 p. m.—Recess.

3 p. m.—Report of evangelical board.

3:30 p. m.—Report of trustees of colleges.

5 p. m.—Report of committee on obituaries. Presentation of widows and orphans.

7:30 p. m.—Devotional exercises, conducted by Rev. S. T. Floyd of Sherman.

8 p. m.—Educational sermon by Dr. J. C. Lott of Elgin.

Sunday Mass Meeting.

Among the prominent visitors attending the convention is Dr. E. M. Griggs, field secretary of the national Baptist home mission board. He spoke last night on "The Condition of the Work in the United States."

Arrangements are being made to hold a missionary mass meeting at the city auditorium Sunday afternoon at 6 o'clock, when many of the most prominent men of the race will deliver addresses. Plans are on foot to interest practically every negro in the city in the meeting. The white citizens are also given a special invitation to be present at the Sunday afternoon meeting.

BIBLE INSTITUTE GREAT SUCCESS

The Attendance Was Large and Interest Ran High—The Lectures Were of High Grade and Found Large Appreciation—Work in Sunday School Class Divisions Successful.

The Voice of the People
10/31/14
WHITE MINISTERS COOPERATE

To Better Community Conditions Will Meet at Stated Intervals for Consultation.—Ministers Present Drs. Brawley and Hamill With Gift of Appreciation Ten Dollars Each.

The International Bible Training Institute held for Colored people under the auspices of the International Sunday School Committee opened with an enthusiastic meeting at Sixteenth Street Baptist Church Sunday afternoon at 3 o'clock, and has continued through the week with increasing interest. From the first lectures delivered by Drs. Hamill, Brawley and Sampey on Sunday afternoon to the Thursday night meeting the close of this report, men and women have night after night laid aside everything and gone with anxious expectation to listen to the lectures and teachings given by those employed to instruct in this Bible institute.

The mornings meetings devoted to the work of pastors were largely attended by gospel ministers of all denominations.

The first of these meetings was held on Monday morning and was a joint meeting between the white ministers and the colored ministers of the city of Birmingham. This meeting was addressed by Dr. H. M. Hamill, white, the dean of the Bible Training Institute, and Dr. E. M. Brawley, colored, principal Park Hill Bible Training School, Durham, N. C.

Dr. Hamill emphasized the mutual responsibility of the white and colored ministers for the standard of morality in the community. He pointed out several things in which the white and colored ministers could co-operate to the glory of God and the edification of believers and for the salvation of the unsaved. That the ministry should offer a solid front against the use and sale of strong drink—that is, that the ministers white and colored, should work together to promote the cause of prohibition. Again that they should uniformly oppose the frequent divorce practice and the growing tendency to Sabbath breaking. He urged the idea of a union meeting at stated intervals between the white and colored ministers. His address was appreciated and found general indorsement by ministers of both races.

Dr. E. M. Brawley in delivering a most splendid address laid stress on the helpfulness that the white ministers could be to colored ministers. He emphasized the idea that white ministers could be of great help to the individual colored ministers who serve congregations in the same community and that this opportunity for individual help was one of the richest offered the white ministry for service to the needy. It was further urged by him that the white ministers should fill the pulpits of the colored ministers as often as practical and thus aid the colored pastors in their efforts to

hold up lofty ideals and to keep the spirit of brotherhood alive or rather to teach the great principles of brotherhood.

Several white ministers were present and expressed themselves as standing ready for co-operation with the colored ministers. The colored ministers as far as time would allow gave considerable time in expressing their appreciation for such opportunity.

Motion was made and seconded by two of the white ministers representing the Presbyterian and Baptist churches that the white and colored ministers have union meetings at stated intervals or as necessity might arise. The motion was carried and the quarterly idea prevailed.

This meeting pitched on so lofty plane was the keynote to the succeeding meetings of the ministers held each morning at 11 o'clock. The meetings representing all denominations in the city have proved to be very helpful to the preachers and their large attendance exhibited their appreciation.

The Sunday school work was done in the evenings and four and five hundred pastors and Sunday school workers were present each night to avail themselves of the advantages of the lectures and class work.

The lectures of Dr. Hamill, Dr. Sampey and Dr. Brawley attracted much attention and stirred a deep interest in the departments—severally represented by them—Dr. Hamill on Sunday school management, Dr. Sampey on the International Sunday school lessons for 1915, and Dr. Brawley on evangelism.

On Thursday night the ministers surprised Drs. Hamill and Brawley in a token of their appreciation for their services in as much as their services were given to the institute. They were presented with a gift of \$10.00 each, Dr. J. A. Whitted being

BAPTISTS GAIN NEW TERRITORY

New England Convention Plans
For Greater Work.

VIGILANCE IS WATCHWORD.

President W. Bishop Johnson in Mas-

terly Annual Address Says Great Missionary Organization Is In the Midst of Educative Processes—Predicts Great Future.

The annual address of the Rev. Dr. W. Bishop Johnson, president of the New England Baptist missionary convention recently held in Bridgeport, Conn., was in part as follows:

"For thirty-nine years the churches of New England and the north have sent their delegates to the annual meeting of this convention to report the progress of the denomination and to get new inspiration to do and dare for the Master. We come now to the fortieth session. The mighty achievements of the past, the hosts of the faithful warriors who crowd celestial seats and from their high and exalted stations look down upon those of us with whom they once held sweet converse and stood in the smoke of conflict wave their glorified hands across the stretches of thirty-nine years, now rolled into the deathless past, and beckon us to higher and nobler efforts, while this old world, torn and bleeding with sin, shall be healed of all its diseases and presented to God without spot or blemish, clothed in the ineffable splendors of New Jerusalem glory.

"The year just closed has been largely constructive. Two years ago we enlarged our methods and widened our vision for future efforts along all lines. We are now in the midst of educative processes in order that the churches shall really see and understand the heavy responsibilities and the mighty fruitage the future holds for them.

"The New England missionary convention is no longer an annual gathering where the representatives of churches assemble to felicitate one another upon good health, fine appearance and general prosperity. It is a mighty assemblage of the churches of the north, the religious forces that must meet control and discipline, the great influx of Baptists from the south that sweep in upon northern Baptists like a mighty army and add their weight to the responsibility of the race and denomination in America.

"Are we still adding the polished shafts to the giver of an educated ministry and the racial growth in morals and religion to an intelligent pew? Are we all with united voice—churches, Sunday schools, B. Y. P. U.'s and other auxiliaries—contending for the faith once delivered to the saints and hurling into the teeth of our enemies the defiant declaration, 'In the name of our God, we will set up our banners?' We come to report progress, not retrogression; advancement, not stagnation; conquest, not defeat, for we sing with

the poet—

"Hammer away, ye hostile bands;
The hammer breaks, God's anvil stands.

"The progress of our churches, the improvement in our ministry, the unmistakable signs of the times so far as they point to this convention, spell in large golden letters one word, 'Opportunity.'

"Opportunity has no schedule time; you must be waiting at the station when it arrives. The hour, full of meaning and heavy with responsibility, has arrived for the New England missionary convention to awake. Arise or be forever fallen!

"Ten thousand blessings are held in the jeweled hand of the present and offered to the Negro Baptist family of the north. Shall we be ready at the station for the train with the priceless burden when it arrives? Let us see. Under the enlargement plan adopted by this convention in 1912 ten boards were created, the home mission, located in New Haven; the educational, at New York; the foreign mission, at Montclair, N. J.; the Sunday school, at Philadelphia; the B. Y. P. U., at Providence, R. I.; the church edifice, at Boston; the ministers' relief, at Brooklyn; the widows' relief, at Jersey City, N. J.; the publication, at Philadelphia, and the historical, at Washington.

"A word about our constitutional rights: Eternal vigilance must be the watchword of the Negro in securing his constitutional rights. He will have to make large sacrifices of time, talent and money before he can wipe out discriminating laws and twentieth century barbarism, which are a blot upon the escutcheon of American institutions and which sustains and supports a system of slavery more wicked and destructive than ever existed among the nations of the earth.

"The solution of our problems lies in the Negro's hands alone; the panacea for our racial ills must be applied not once, but often, until every evidence of disease has disappeared and every scar has been healed. The race must prepare itself for a long, vigorous and determined battle. We must transmit to our sons the fighting spirit, not with swords, but with brains and ballots, supplemented by work and worth. We congratulate the committee on the state of the country upon the campaign it has made against race hatred and prejudice and predict for it a long line of victories in the future."

CONFERENCES

The Christian Record
SCHEDULE OF FALL CONFERENCES, SECOND AND SEVENTH DISTRICTS, 1914

Bishop L. J. Coppin Presiding.
Northeast South Carolina Conference, November 4th. Manning, S. C. Rev. A. W. Timmons, Pastor.

Columbia Conference, November 11th. Union, S. C. Rev. E. H. McGill, Pastor.

North Carolina Conference, November 18th. Smithfield, N. C. Rev. R. E. Foster, Pastor.

Western North Carolina Conference, November 25th. Roxboro, N. C. Rev. W. E. A. Wilson, Pastor.

Piedmont Conference, December 2d. Laurens, S. C. Rev. W. R. Alston, Pastor.

South Carolina Conference, December 9th. St. George, S. C. Rev. I. I. Gillison, Pastor.

Palmetto Conference, December 16th. Ebenezer Church, Charleston, S. C. Rev. J. T. Miles, Pastor. Address 50 Nassau Street, Charleston, S. C.

LIST OF CONFERENCES OF THE THIRD EPISCOPAL DISTRICT FOR 1914.

The North Ohio Conference, Lima, Ohio, Sept. 17th-21st, 1914. Rev. H. F. Fox, Pastor, Parsonage, Spring Street.

The Ohio Conference, Mt. Vernon Ave. A. M. E. Church, Columbus, O. Sept. 23-28, 1914. Rev. F. G. Snellson, Pastor, Parsonage 21st and Vernon Avenue.

The West Virginia Conference, Elkins, W. Va., Sept. 30 to Oct. 5th, 1914. Rev. G. H. Jenkins, Pastor.

Pittsburgh Conference, Williamsport, Pa., Oct. 7th to 12th, 1914. Rev. C. J. Powell, Pastor, Box 188.

C. T. Shaffer, Bishop.

Fourth Episcopal District.

September 16th—Chicago Conference, St. Stephen's Church, Chicago, Ill., Rev. J. Brewer, pastor, 1800 Fulton Street.

September 23—Indiana Conference, Allen Chapel, Terre Haute, Ind., Rev. J. L. Craven, Pastor, 218 Crawford Street.

October 30th—Illinois Conference, Jacksonville, Ill., Rev. George T. Shaw, Pastor.

October 7th—Kentucky Conference, Richmond, Ky., Rev. A. W. Jackson, B.D., Pastor.

October 14—West Kentucky Conference, Asbury Chapel, Louisville, Ky., Rev. S. R. Reid, Pastor, 1828 Chestnut Street.

B. F. LEE,

President of these Conferences.

SIXTH EPISCOPAL DISTRICT.

Bishop J. S. Flipper, Presiding.

North Georgia Conference, Dalton, Ga., October 28, 1914.

Atlanta Georgia Conference, Palmetto, Ga., November 4, 1914.

Southwest Georgia Conference, Fort Gaines, Ga., November 11, 1914.

Macon Georgia Conference, Sparta, Ga., November 18, 1914.

Georgia Conference, Waycross, Ga., November 25, 1914.

South Georgia Conference, Quitman, Ga., December 2, 1914.

Augusta Georgia Conference, San-

dersville, Ga., December 9, 1914.

EIGHTH EPISCOPAL DISTRICT.

Bishop J. M. Cenner, Presiding.

North East Mississippi Conference, November 11, 1914, Coldwater, Miss. Rev. R. L. Flynn, Pastor.

East Mississippi Conference, Greenwood, Miss., November 18, 1914. Rev. J. S. Butler, Pastor.

Mississippi Conference, Port Gibson, Miss., November 25, 1914. Rev. J. H. Holheim, Pastor.

Central Mississippi Conference, Belzoni, Miss., December 2, 1914. Rev. J. Jackson, D.D., Pastor.

North Mississippi Conference, Shelby, Miss., December 9, 1914. Rev. A. Jackson, D.D., Pastor.

North Louisiana Conference, December 16, 1914, Alexandria, La. Rev. D. B. Reynolds, Pastor.

Louisiana Conference, Covington, La., January 27th, 1915, Rev. ———, Pastor.

NINTH EPISCOPAL DISTRICT.

Bishop J. H. Jones, Presiding.

East Tennessee Conference, October 14, 1914, Winchester, Tenn., Rev. W. H. Boddie, Pastor.

Tennessee Conference, October 21, 1914, Murfreesboro, Tenn., Rev. J. A. Crump, Pastor.

Central Tennessee Conference, October 28, 1914, Dickson, Tenn., Rev. W. L. Ledford, Pastor.

West Tennessee Conference, November 4, 1914, Union City, Tenn., Rev. W. F. Dangerfield, Pastor.

North Alabama Conference, November 11, 1914, Gadsden, Ala., Rev. T. H. Russell, Pastor.

West Alabama Conference, November 18, 1914, Centerville, Ala., Rev. C. W. Gray, Pastor.

Alabama Conference, November 25, 1914, Andalusia, Ala., Rev. H. T. Coleman, Pastor.

Central Alabama Conference, December 2, 1914, Metropolitan Church, Mobile, Ala., Rev. J. F. Griffin, Pastor.

South Alabama Conference, December 9, 1914, Enterprise, Ala., Rev. W. M. Pyles, Pastor.

East Alabama Conference, December 16, 1914, Hurtsboro, Ala., Rev. J. H. McGee, Pastor.

CONFERENCES OF THE TENTH EPISCOPAL DISTRICT.

Bishop C. S. Smith, Presiding.

Central Texas Conference, Cleburne, October 28; J. W. McDade, pastor.

Texas Conference, Reedy Chapel, Galveston, November 4; G. W. Hamilton, pastor, 1311 Avenue K.

Northeast Texas Conference, Corsicana, November 11; H. A. Carr, pastor.

West Texas Conference, LaGrange, November 26; T. R. Clemmons, pastor.

Southwest Texas Conference, Lockhart, December 3; James McDonald

pastor.

ELEVENTH DISTRICT.

Bishop John Hurst.

Florida Conference, December 2, Micosukee, Fla.; Rev. J. D. Neal, pastor.

West Florida Conference, December 1, Allen Temple, Pensacola, Fla.; Rev. R. H. Dames, pastor.

East Florida Conference, December 16, Live Oak; Rev. John Lavender, pastor.

Central Florida Conference, February 17, 1915, Kissimmee; Rev. B. Sutton, pastor.

South Florida Conference, February 24, 1915, Orlando, Rev. J. S. Braswell, pastor.

CONFERENCE SCHEDULE 12th EPISCOPAL DISTRICT.

N. E. Okla. Conference, Red Bird, Oct. 21.

Okla. Conference, Langston, Oct. 28.

Central Okla. Conference, McAlister, Nov. 4.

Arkansas Conference, Jonesboro, Nov. 11.

West Arkansas Conference, Stemp, Nov. 18.

South Ark. Conference, Dermott, Nov. 25.

East Ark. Conference, Holly Grove, Dec. 2.

CONFERENCES OF THE 14TH EPISCOPAL DISTRICT FOR 1914—SOUTH AFRICA.

Transvaal—Natal Annual Conference meets on September 22nd, at Klerksdorp, Transvaal. Rev. L. R. Muthle, Pastor.

Cape Colony—Orange Free State Annual Conference meets on October 7th at Worcester, Cape Colony. Rev. Daniel P. Gordon, Pastor.

J. ALBERT JOHNSON,
Presiding Bishop.

CONFERENCES FOR THE THIRTEENTH EPISCOPAL DISTRICT FOR 1915.

The Sierra Leone Conference meets at New Zion Church, Freetown, Sierra Leone, February 17, 1915. Rev. J. T. Gerber, Pastor.

The Liberia Conference meets at Brewerville, Liberia, February 25, 1915. Rev. W. H. Wright, pastor; Rt.

Rev. W. H. Heard, D.D., Presiding Bishop.

ZION CHURCH HOLDS COUNCIL OF BISHOPS

Advertised 1-26-14
Special to The Advertiser.
ROCK HILL, S. C., Jan. 24.—Bishops of the church, general officers, ministers and laymen are in Rock Hill attending the annual bishops' council of the African Methodist Episcopal Zion Church, which canvasses all returns of the church work during the year, hears the reports of general officers and makes such recommendations as they see fit. The feature of the session this

year was the report of the financial secretary, Dr. J. S. Jackson, of Birmingham, who was able to present the most gratifying report of any that has been made during the six years he has been in office.

Dr. Jackson's report this year eclipses all former reports and is practically in excess of the report of last year by \$20,000. He reported the total collection of \$121,335.33 from January 1 to December 31, 1913, which money had been paid out to the following claimants: Episcopal, general officers, for education, church extension, missions and for superannuated ministers and widows and orphans of ministers. He also stated that all indications pointed to raising sufficient money to erect the new dormitory for girls at Livingstone College, which is in addition to the general assessment for education.

The General Missionary Baptist Convention which met at Fitzgerald, Ga., last week unanimously voted to consolidate with the General State Convention which convenes this week at Cartersville, Ga., and when consolidated will be known as the General State Baptist Convention. This is as it should be. In unity there is strength. There has never been any good reason why these two conventions should have divided. It was indicative of weakness and dissension that has always been detrimental to any people, especially a weak people. That has been the Negro's besetting sin, too much petty jealousy and the desire to rule or ruin. We are glad to advise the public that the great Baptist family of Georgia is getting over this illness, and The Independent congratulates the leaders in having the perspective to come together and present a solid front in a great public organization. The young men of the church are to be congratulated, for we are informed that it was very largely due to them that this great measure of union was brought about.

Officers of the Colored Workers conference are as follows: President, Ven. Henry Baird, Detroit, Mich.; N. C. vice-president, Rev. Raleigh N. C.; secretary, Rev. George Freeman Bragg, D.D., Baltimore, Md.; assistant secretary, Rev. James K. Satterwhite, Raleigh, N. C.; treasurer, Mr. Archie S. Nicholson, Philadelphia, Pa.; historiographer, Rev. Freeman Bragg, D.D., Baltimore, Md.; necrologist, Rev. Emmet E. Miller, Petersburg, Va.

MEMPHIS COMM'L APPEAL

OCT 2 1914

NEGRO BAPTISTS TO MEET.

A meeting will be held at 2 o'clock this afternoon in Zion Hall, Morning Star Baptist Church, colored, by members of the Baptist Ministerial City Union to make arrangements for the negro Baptist state convention, which meets here

Church - 1914 NEGROES GATHER FOR CHRISTIAN CONGRESS

Interesting Sessions to Be Held
at Big Bethel Church
Tonight.

The Young People's Christian congress of the African Methodist Episcopal church will begin its sessions at Big Bethel A. M. E. church tonight. The meeting was inaugurated by Dr. J. C. Caldwell, and Professor Ira T. Bryant, both of Nashville, Tenn. Dr. Caldwell is the secretary of the Young People's society of the Allen Christian Endeavor league, and Professor Bryant is the secretary of the A. M. E. Sunday school union of the church.

This meeting coming close on the heels of the M. E. church (south) general conference, and the Southern Sociological congress recently held in Memphis, where great white men and women spoke in terms of helpfulness of the negro, will result in bringing out the best that is in the negro race. The first meeting will be a reception, and speeches of welcome will be made, and responses from some of the ablest negroes in the country. There will be delegates here from every section of the country. They will be here from as far west as California, and from New York, Boston, Philadelphia, in the east, and from the north. The south being the largest part of the connection will furnish the largest number of delegates. Several special trains will come from Florida, Tennessee, Arkansas, Louisiana, Texas and from every part of the south.

The meeting will take up all questions affecting the well-being of the negro. Meetings will be held at Morris Brown college, and at all the negro churches in the city. The program proper will begin Thursday morning.

Galveston, Texas

NEWS-

JUL 24 1914

NEGRO BAPTISTS ARE IN SESSION

Central Association Convenes at Navasota With Large Attendance From Over the District.

Special to The News.

Navasota, Tex., July 23.—The Negro Central Baptist Association convened here Wednesday in its thirty-eighth annual session. A large number of delegates are in attendance and a spirit of good will and Christian enthusiasm marks the deliberations of the entire body. Among the leading workers of the district are Moderator Rev. H. G. Williams, Dr. W. J. Lockett, Dr. William Johnson, Rev. E. A. Dickie, Dr. R. L. Williams, Dr. J. Johnson, Rev. J. H. Holmes, Rev. J. J. James, Professor C. C. Herndon, recording secretary; Rev. W. Hall, J. H. Hill, Rev. G. H. Whitby and Rev. C. H. Harrison. Among the prominent visitors are Dr. D. Abner of Conroe

College, Dr. J. E. Knox of Dallas, Professor Fuller of Austin, Professor S. W. Houston of the Industrial Institute, Huntsville; Mrs. M. A. B. Smith, Rev. Dr. Alford of Houston and Dr. M. E. Robinson of Beaumont. The association is representative in point of intelligence, numbers and financial showing. The features of the first day's session were the addresses of Hon. Mr. Lewis, representing the mayor of the city, and Dr. Carroll, pastor of the First Baptist Church (white). The response was made by Professor S. W. Houston.

NEW YORK EVENING POST

May 1914 WORK OF NEGRO METHODISTS.

Southern Conference Considers Plan for Its Supervision.

OKLAHOMA CITY, Okla., May 9.—Among the more important matters to come before the General Conference of the Methodist Episcopal Church, South, to-day, was the report and recommendations of a special committee on the appointment of a joint commission with the colored Methodist church. This commission, it is planned, will act in an advisory capacity and supervise the work of the negro Methodists in the South.

Other reports include that of the committee on rules, which announced its readiness yesterday, but was laid over until to-day.

After the disposition of these reports, the roll was called for the presentation of memorials and petitions.

Nashville, Tennessee

OCT 16 1914 NEGRO METHODISTS AT WINCHESTER, TENN.

WINCHESTER, Tenn., Oct. 15.—(Special.)—The fourteenth session of the Tennessee annual conference was opened at St. John's church here this morning at 10 a. m. The annual sermon was preached by Rev. C. C. Bright. The Lord's supper was administered by Dr. J. H. Smith. The conference was then organized. J. H. Smith was elected secretary; D. A. Ransaw, recording secretary; N. B. Morton, statistical secretary. The conference then elected reporters to the daily press and the various church periodicals. Bishop Jones, in his address to the conference, spoke of the excellent work the church was doing for education in the state of Tennessee. The girls' dormitory of Turner college was about to be finished at a cost of \$25,000 and would soon be ready for occupancy. The bishop spoke of the hearty response to this work, in a subscription of \$2,000. Bishop Heard of West Africa will address the conference at the missionary hour Friday evening.

HARLEM SITE BOUGHT

BY ST. JAMES CHURCH

Negotiations are practically completed for the purchase of a plot of ground on West 138th street, between Lenox and Seventh avenues, on which will

erected a building for the St. James Presbyterian Church, the Rev. W. R. Lawton, pastor. The plot is on the south side of the street, 75x99.11 in dimension, and is improved with a structure to cost \$53,000. The present church of that congregation, located on West Fifty-first street, has been sold for \$43,000, and the Presbytery of New York has agreed to add \$40,000 to that sum, so that the congregation will be able to make the change in its location without financial embarrassment.

Dr. Lawton, pastor, John M. Royall, secretary of mortgage committee, and the other officers and members of the church, have worked hard to bring about this progressive change in the affairs of St. James.

Providence Notes.

Providence, May 19.—The 101st annual conference of the New York American Union M. E. Church came to a successful termination Monday evening, when the list of appointments will be heard. The sessions were presided over by the Rev. Jacob F. Ramsey, bishop of this diocese, and Rev. O. S. Watts officiated as secretary. Wednesday, Thursday and Friday the sessions were devoted to general business. Mayor J. H. Gainer on the opening night extended the welcome address, the response being delivered by the bishop. Other addresses were made by Rev. Watts, Rev. J. H. Lisby of Rome, N. Y.; Rev. J. C. Desverney of New York City, and other clergy and laymen.

On Saturday the Sunday School departments of the church held their annual convention. Rev. O. S. Watts, the president, officiated as president. Miss Irene Allen, Miss Viola Smith and others spoke.

Sunday was a big day, three preaching services being held. Rev. Dr. A. Boulden, dean of the Union Theological School at Wilmington, Del., preaching at 10:45. At the Sunday School sessions special services were held, with addresses by Editor E. R. Purnell of the Advance, Revs. C. C. Alleyne, Moses Mozinger and local clergymen.

KNOXVILLE, TENN.

OCT 26 1914

COLORED METHODISTS IN CONFERENCE AT ATHENS

Special to The Knoxville Sentinel

ATHENS, Oct. 26.—The Tennessee conference of the African Methodist Episcopal church is in session at Athens and has been since Friday of last week. There have been more than fifty preachers and many more laymen representing the six districts of the conference present. The meetings have been full of interest and have called forth large congregations of both the white and colored church people of Athens. Bishop A. J. Warner, of Atlanta, is the presiding officer. Anniversaries of the different missionary

societies of the church were held Friday night and a program was rendered showing the work being done by the different missionary boards. The missionary sermon was preached Saturday. Sunday morning a love feast was held. Bishop Warner presiding. Following this service the bishop preached. The publishing agent of the church from the publishing house at Charlotte, was present during the early part of the sessions of the conference and urged that the church's literature be used in all the churches of the conference.

The bishop is strict with his ministers and requires that they meet all the financial obligations of the benevolences of the church or it will be taken from their own support or they will receive no work for the coming year. The daily lectures and sermonettes of the bishop to his pastors are very practical and helpful.

THE NORTHAMPTON COUNTY SUNDAY SCHOOL UNION

The Northampton County Sunday School Convention held its 11th annual session with the "Chappel Grove," Sunday School Garysburg, N. C., which closed May 31st, with the most inspiring finals in its history.

The distinguished Rev. Jones, of Franklin, Va. preached the conventional sermon. The president, Rev. J. W. Blacknall lectured fully to the Conventional body, stating in a brief way the various ways in which we might accomplish great things through real co-operation. The topic and the various addresses were in every respect inspiring and we believe will greatly aid in the material uplift of our race—many Sunday Schools were represented and all the collections were good. Rev. J. W. Blacknall, President. Mrs. N. B. Ashe, Secretary.

M. E. MINISTERS CALL ON BOARD OF BISHOPS.

Special to THE NEW YORK AGE. WASHINGTON, D. C., Nov. 4.—A delegation of ministers representing the Methodist convention that was held at Nashville two weeks ago, to consider the future status of the colored membership of the M. E. Church, called upon the M. E. Board of Bishops last Friday and presented the Declaration of Principles adopted at the Nashville meeting.

The Rev. M. J. Naylor of Baltimore read the declaration which asks for autonomy and Negro bishops. During the forty minutes the delegation spent with the bishops, the latter evinced much interest in the proposals by asking a number of questions. Among those in the delegation were

The Revs. W. A. C. Hughes, M. W. Clair, W. H. Dean, W. C. Thompson,

W. S. Jackson, all of Washington; Ernest Lyon, S. A. Virgil, M. J. Taylor, all of Baltimore and C. B. Burroughes of North Carolina.

Houston, Tex.

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NEGRO BAPTISTS GAINED.

Many New Members and Churches During Past Year.

(Houston Post Special)

GALVESTON, Texas, October 23.—The annual convention of the negro Baptists of Texas continues to progress with great enthusiasm and the members report that the greatest meeting ever held now is in progress.

Devotional exercises at the auditorium this morning were conducted by Rev. A. C. Ray of Bay City. President Campbell introduced Rev. J. E. Ellis, chairman of the church extension board, who delivered a short address and presented Dr. W. R. Tolliver, general secretary of the church extension board, who read his report. The report of the secretary showed great gains over last year. Dr. Ira M. Hendon read the report of the committee on state of the country.

President J. W. Strong of Central Texas college, delivered an address on "The Possibilities and Future Outlook of Central Texas College."

The orphan home board through its secretary, Rev. A. Moore, submitted its report showing that during the past year

\$25,000 has been raised for the orphan home. The orphan home board owns 303 acres valued at Austin at \$200 an acre, a stone building erected at a cost of \$75,000 and is caring for 200 orphans. St. John orphanage is supposed to be the largest orphanage in the world.

The evangelical board through its secretary, Rev. James S. Anderson, made its report showing that during the past year this board has been instrumental in saving 1478 souls, and has nearly \$1000.

Prof. W. H. Fuller, educational secretary, submitted his report showing that during the past year \$48,971 has been raised from all sources. Secretary Fuller's report showed that the Guadalupe district led all of the other districts in raising money, having raised \$4084.12 for the educational work of the State. He showed that the special need of the Baptists of the State was to maintain the Baptist schools of the State, and urged that the ministry of the denomination be trained in denominational schools.

MEMPHIS CHOSEN AS SITE OF NEW THEOLOGICAL SCHOOL

Memphis, Tenn., July 10.—This city was chosen Wednesday night as the location for the proposed National Baptist Negro Theological Seminary. The school, which will aim to give high-grade instruction to those preparing for the ministry, will start with funds amounting to \$100,000. The project is being backed by the Southern Baptist Convention and leading spirit in the National Baptist Convention have given the movement every aid.

OCT 2 1914

PUBLIC EXERCISES OF COLORED SOCIETY

The public exercises of the Ladies' Good Samaritan Society, colored, at the Spruce-street Baptist Church last night were very interesting. The address of Dr. G. W. Porter, pastor of St. John A. M. E. Church, was the feature of the programme. Following his encouraging remarks he conducted the installation of the following newly-elected officers: President, Lizzie Ridley; Vice-President, Jane Putnam; Secretary, W. H. Hodgkins; Treasurer, Eliza McAdoo; Chairman of Sick Committee, Kate White; Chief Marshal, Martha Nesby; Banking Committee, Sophia Weeks and Martha Nesby; Trustees, Jessie Ridley, J. W. Martin, Robt. Gee, S. P. Toney, George Cartmal.

SUNDAY SCHOOL CONGRESS MEET

Beaumont, Tex., June 10.—Never before in the history of the Sunday School movement has there been more genuine enthusiasm over the work of the Sunday School than was shown here today when the Ninth Annual Session of the Sunday School Congress was called to order in the presence of the largest and most representative gathering of denominational workers that ever assembled in any city to take part in modern Sunday School work. Special trains arriving all the forenoon were met by a regiment of Boy Scouts in their uniforms and a trained choir under the direction of citizens. Much attention was directed to the official Congress special train, which arrived by way of New Orleans, bringing the chairman, the director, the secretaries and many of the departmental workers. A line of march was formed and they were escorted, with banners flying and pennants outstretched to the breezes, led by a brass band to the mammoth amphitheatre constructed by the local Committee for this special occasion.

Two of the unique features of the parade were distinctively new innovations brought into the Sunday School Congress the Boy Cadets and the Negro Doll Clubs. These two departments make up one division of the parade. The girls were dressed almost alike, each carrying a Negro doll in her arms, and the boys wearing Cadet uniforms and marching in military precision, helped to increase the inspiration. Throngs of people filled the streets as the procession wended its way from the railroad station to the place of meeting. As soon as the procession arrived the local committee escorted the Congress officials to the platform and Rev. C. H. Clark, D. D., Chairman of the Sunday School Congress, called the Ninth Annual Session to order. The chorus immediately burst forth singing "Hail the Baptist Congress." After a fervent innovation another song, "On, Metokas and Galedas," was rendered, after which the Rev. E. H. Boyd, D.D., the Director of the Congress, delivered a splendid address on "Back on Texas Soil." Without further preliminaries, not even waiting for the usual welcomes, the session of methods plunged into the work of the session three topics: "Sunday School Teacher Training a Profession," "Demand for the Departmental Sunday School," and "Conversion of the Child, the Slogan of the School," were taken up in the afternoon session. More than a dozen high class, well prepared papers were read on the three subjects. They were taken up and discussed by the audience, who as it were seemed familiar with the plan of conducting the Congress. After the adjournment at 5 o'clock demonstrations were given in the paraphernalia and exhibit department.

At tonight's session Beaumont will give her rousing welcome to all of the Sunday School workers. About fifteen welcome addresses on behalf of every organization, denomination and business or profession will be delivered. It is not expected that any previous session has attracted more attention or has done the good that the ninth annual session is already destined to do. Throughout the week the workers will confine themselves to the subject outlined and printed. Each morning a Bible Study Conference special syllabus having been prepared for the occasion will be conducted. These conferences like the other departmental meetings will be under the special supervision of conductors who have been assigned to this department.

Some of the features of the week will be the Metoka and Galeda Demonstration Friday night, the annual Congress Concert Saturday night, the First Annual Encampment of the A. F. Cadets, with dress and drill parades out at the tented city, occupying a few acres, in close proximity to the meeting place, with the following departmental meetings each afternoon:

Missionary Department: Wm. Beckham, E. M. Griggs, F. W. Lancaster and H. M. Williams, conductors.
Metoka Department: H. W. Rambo, J. B. Ridley, Dr. R. M. Reddick and A. T. Ayers, conductors.
Galeda Department: Miss Cora B. Annis, Mrs. L. B. Fouse, Miss L. U. Chambers and Mrs. A. L. Franklin, conductors.
Advanced Teachers' Department: J. M. Codwell, H. I. Monroe and Mrs. M. A. R. Smith, conductors.
Intermediate and Primary Teachers Department: Miss Bertha L. Smith, H. A. Richardson and Mrs. L. P. Eldridge, conductors.
Denominational Newspapers: J. D. Crenshaw, Mrs. L. P. Pollard and H.

B. N. Brown, conductors.
Superintendents: H. W. Russell, S. H. Johnson, Wm. Crudup and O. J. Carter, conductors.
Paraphernalia and Exhibit: L. Landers, E. D. Hubbard and Mrs. L. C. Taylor, conductors.
Cradle Roll Infant and Home Department: Miss L. E. Bushnell, Mrs. D. T. Shelton and Miss Maggie Russell, conductors.
Bible Conference: Rev. John E. Ford and Rev. Wm. Hicks, conductors.
Publicity: Charles Stewart and N. Dodson, conductors.

NORTHERN MEN INTERESTED.

At the meeting of the General Assembly in Chicago two overtures were presented, which referred especially to Negro Presbyterians. One of these came from the Presbytery of Cincinnati asking that the name of the Board of Missions for Freedmen be changed to the Board of Missions for Negroes in the United States. The other overture sought to place all work among colored people in Northern States under the care of the Freedmen's Board.

The Assembly took no action touching these overtures further than to refer them to the Executive Commission for consideration. We are informed that these overtures were referred to the Executive Commission for further consideration at the request of the colored commissioners and that the colored commissioners before leaving Chicago held a meeting and appointed a committee, whose chairman is the Rev. Moses H. Jackson, D. D., and whose secretary is the Rev. C. B. Allen, to bring the matter to the attention of colored men.

Since the meeting of the Assembly a conference has been held in Philadelphia by a number of men in the North. At this conference it was decided to issue a call for a larger meeting to be held in Philadelphia, September 10th, at the First African Presbyterian church, of which the Rev. Dr. J. W. Lee is pastor. A circular letter sent out from this Philadelphia meeting with the names of John W. Lee, D. D., John B. Reeve, D. D., R. H. Armstrong, D. D., E. F. Eggleston, D. D., and W. E. Williams, D. D., attached

to it has in it this paragraph: "Those of us who have given the matter some thought regard it as one of great importance; indeed, we feel that we have reached a crisis in the development of Presbyterian work among our people, and that we have an opportunity to render a most helpful service not to Negro Presbyterians only but to the cause of Christ in general. The object of this conference is to draft a plan which we believe will meet the needs of our work and to present this plan for adoption to the Executive Commission which in turn we hope will recommend its adoption to the General Assembly which meets in Rochester next year."

If these matters were referred to the Executive Commission by the Assembly in deference to the wish of colored men it is highly probable that the Executive Commission will give them due hearing and that their influence will be a factor in determining the issue. There is nothing that will give encouragement and enthusiasm to our men in their work so much as letting them have a hand in determining the course things shall take.

As to the first overture, namely, that of changing the name of the Board, we see no reason for the change; as to the second overture, that which relates to the extension of the operations of the Freedmen's Board to the field North and West, our position is well known. What these brethren in the North think of it will be made known at this September meeting.

Providence, R. I.

TRIBUNE

OCT 2 1914 WORK OF NEGROES AND INDIANS

Discussed at Meeting of the
American Missionary Association at the Central Congregational Church.

Rev. N. W. DeBerry of Springfield de

livered an eloquent address at last evening's session of the American Missionary Association, which is holding its annual meeting in the Central Congregational Church. His address was on "The Negro of To-day." Rev. William Hayes Ward, D. D., of Maine, spoke on "The Indian of To-day."

Mr DeBerry urged his audience to "give the negro an opportunity to rise from menial service in proportion to his capacity to achieve higher and better things." He declared that the "negro is represented by his opponents in the South as being the disturbing factor in that section of the country. No self-respecting negro wants to be on terms of social equality with anybody to whom he is personally offensive."

Dr. Ward in his address traced the history of the Indian problem and told of the progress that has been made during the past 27 years. He declared that more than half of the Indian people live in their own homes and are self-supporting and that this had been accomplished by the American Government through the aid of the missionaries.

Rev. Philip S. Moxom, D. D., of Springfield, delivered a stirring appeal for funds for the assistance of the six Congregational colleges for the negroes and mountaineers in the South. He told in a graphic manner of the work that is being done in those colleges and the efforts that are being made to raise a sufficient sum to keep up the good work. The schools are Fisk University, founded 1866; Talladega University, 1867; Tougaloo University, 1868; Straight University, 1869; Tillotson University, 1869; all for negroes, and Piedmont College, 1897, for whites.

He said that from these schools hundreds have been graduated and more than 3000 are now students. Fisk has graduated 900 pupils, preachers, teachers, lawyers, doctors, dentists, skilled workers, has 513 students and a plant worth about \$363,000; Talladega has 722 students and a plant worth \$289,000, maintaining industrial courses and also a theological course; Tougaloo in Mississippi has 441 students and a plant worth \$134,500; Straight University, Louisiana, 620 students and a plant valued at \$151,500; Tillotson with 256 students and a plant worth \$100,000; Piedmont College, for 294 mountain whites in Georgia and adjacent States, and has a plant worth \$40,00, from which it turned out last year 40 per cent. of the rural teachers in the country in which it is located. The total number of pupils, he said, was 3033 and the value of the plants \$1,033,000, and the total income \$16,572

Church - 1914

THE NATIONAL BAPTIST CONVENTION AS I SAW IT.

Some Rulings I Heard and Some Parliamentary Usages.

(By W. R. Toliver, Calvert, Texas.)
I was there. I am not particularly proud of the fact that I was there. I was there determined to watch the trend of events and to decide whether those persons who for the past twelve months had lambasted that suave, diplomatic, aggressive, silver-tongued, presiding officer, Dr. E. C. Morris, were fools or natsals, whose chiefest ambition was to get in the lime-light by traducing one who has made good in the estimation of his fellowmen.

Since the meeting of the National Baptist Convention in Richmond, Va., years ago, I have been present, with few exceptions, at every meeting and President Morris has been my ideal leader. Having pastored in the same city with him and having been helped by his influence and his personal efforts, and up to the Philadelphia meeting never having cast one vote against him, I have doubted the sincerity and questioned the loyalty, and wondered at the wisdom (or lack of wisdom) of men like the fearless intrepid W. H. Moses, or the brilliant, resourceful and eloquent Sutton E. Griggs, who has for years past opposed the re-election of President Morris by suspension of the rules and acclamation, and I have been filled with resentment when they have said that our president, my president, was elected by a "mob" each year.

That First Day's Session.

At the conclusion of the first day's session I was no longer proud of the fact that I was in Philadelphia attending the sessions of the great National Baptist Convention. I was thoroughly humiliated, absolutely disgusted and utterly dejected. My idol had proved to be made of common clay and had fallen, my ideal was gone or I had seen my president, the leader of the mighty army of Negro Baptists send his official steam roller over the rank and file of the delegation, permit himself to be declared elected by himself, before the convention had even organized, and had heard him declare that anybody who was present and had enrolled or had any intention of enrolling might vote for him, although the constitution only gives the right to vote who have qualified by paying annual or life membership dues; I had seen free speech bridled and liberty bound hand and foot; I had seen a man who has for 20 years been honored and loved by his denomination and race show that he absolutely ignored the instincts of conformity and make of himself a czar, while resorting to the tricks of the ward politician to secure for himself an honor which he has pretended to be unwilling to accept for years.

I heard the point or order raised that since the president and each vice-president had been members of a certain committee whose report was about to be read, that a disinterested chairman should preside. I heard the president rule against said point of order. I heard a member of the Convention then appeal from the decision of the chair, and I then heard the chairman rule the appeal from the decision of the chair out of order.

Never before since the time Adam left the garden of Eden has it been heard that an appeal from the decision of the chair was out of order, for when you take away from a member of a body the right of appeal and the power of petition you have destroyed the democracy of that body, caused it to cease to exist as a body whose government is of the people, for the people and by the people, destroyed the Baptist idea of majority rule and caused the affair to become a one man concern and have delegated to the presiding officer the power of an absolute monarch.

I heard a motion made embodying three distinct propositions, viz: (a) That a committee's report be laid on the table; (b) Postponed to a certain date, and (c) That the meeting adjourn. I heard the point of order raised that the above motion was out of order because it carried three distinct propositions. I heard President Morris rule against said point of order and because he wanted an adjournment in order that he might "build his fences," he proceeded to declare the meeting adjourned without even a vote on the motion, although there were hundreds of delegates shouting, pleading and begging him to give them a vote and let them stay there and settle the question at issue.

I heard a motion made that the rules be suspended and that President Morris be re-elected by acclamation. When this motion was made pandemonium reigned supreme and bedlam proceeded to break loose. President Morris took the chair and the point of order was raised that it required a two-thirds majority to suspend the rules and that a viva voce vote could not be taken. He sustained the point of order but refused to put the question in order that it might be determined whether there was a two-thirds majority favoring the suspension of the rules, but he did say, "All who favor my being elected stand." "Opposers stand." and proceeded to declare himself re-elected.

I might go on indefinitely recalling czar-like rulings the memory of which brings to mind scenes that cause blushes of shame to overshadow my

countenance but I desire to discuss Some Men I Met.

Towering high above them all was that Napoleon of the commercial world, that intellectual giant, the pride of Texas, of whom one can think when he remembers that quotation from Homer's Iliad, 'He was a friend to man and lived in a house by the side of the road'—always a courteous, Christian gentleman, respecting the feelings of his fellow-man, and trying to help humanity, this towering giant, Dr. R. H. Boyd, loomed large and inspired confidence, although it was around his head the battle raged and although he was singled out for the vilification, vituperation, calumnies and lies of men who have been failures in everything they have undertaken, some of whom have been arrested and have pleaded guilty to swindling the humble, hard-working men and women of their race and denomination. However, this towering giant, R. H. Boyd left the Philadelphia meeting high in the esteem of his fellowmen and with the rank and file of the delegation convinced that the only charge anyone can bring against him or his management of the National Baptist Publishing Board is the charge that he is "guilty of being a success."

It is true that the men who tried to dishonor his name and impugn his actions are the hirelings of a certain white publishing house of the North which had all the patronage of the Negro Baptist Sunday schools and churches before Dr. Boyd came on the scene and because of his business acumen and his natural ability gave to the Negro Baptists a business concern worth half a million dollars.

There was W. H. Moses, the fearless, the intrepid, the dauntless, the daring agitator, who has lived long enough to see the National Convention become disgusted with its own mob like doings, and call for him to declare the sentiment of the Convention against mob rule.

There was Sutton E. Griggs, the man whom Negro Baptists heretofore have delighted to honor, but who with-out a blush of shame could stand and traduce and villify the one man who made it possible for the world to know him. Let it be said, however, that it has never been necessary for the one traduced to plead for mercy or ask for pity, because the money of others had been fraudulently gotten, nor have the prison doors awaited his arrival.

Has the record of Griggs, the secretary, been as clean as the record of other secretaries, Boyd included?

At another time I shall discuss other truly great as well as some of the near-great men. I shall later tell about that scholarly, Christian gentleman of Kentucky, Dr. J. E. Wood, who is a real progressive in religious affairs. I want to discuss great men like Dr. E. W. Moore of Philadelphia, S. R. Prince of Texas, J. P. Robinson of Arkansas and Dr. L. L. Campbell of Texas, to whom the Baptists of this

country are looking for relief from mob rule and czarism and whom the Baptists will support till judgment day in protecting the National Baptist Publishing house from the attacks of those who would despoil for the purpose of furthering their own hellish designs. Let us remember that "What we are pleased to call our problems are conditions of more or less significance of ten dwindling to trivial proportions as we look back at them from the safe standpoint of a later day. Decisions upon which hang fate, the real turning point of life either for ourselves or for others, often came upon us un-awares, and things that decide the destiny of men or nations may, in their hour seem small.

The mob and the mob leaders may view lightly their disgusting and disgraceful actions in Philadelphia, but believe me, the turning point in some body's career has been reached. Calvert, Texas.

The National Baptist Convention

The reports from Philadelphia are to the effect that the National Baptist Convention was as usual as no less determined to use the same old house affair with gag rule and disgraceful proceedings, disfiguring the whole meeting. There were in attendance many able and upright divines, and some real work of a creditable nature was accomplished, but the antics of the discreditable following of the convention along with the immoral conduct of some of the delegates far overshadowed the good work that was done.

The National Baptist Convention is one of our largest bodies but its meetings are the best evidence that we have seen in substantiation of the charges of unfitness for government that our enemies have brought against the Negro race.

The trouble with most of our great gatherings of a religious nature is that the people who control them do not rule them but they are dominated and controlled by a set of grafters and ecclesiastical politicians filled with greed for office and corruption of mind and determined to rule or ruin.

The men who are at the head of the National Baptist Convention are a conspicuous example of the greed and corruption that characterizes some of our conventions.

Aided by a gang of noisy delegates that follow the convention from year to year for that purpose Dr. E. C. Morris elects himself president every year. When election time comes the convention is turned into a hell-raising spectacle that would make a Republican National Convention in reconstruction days look like a prayer meeting.

Aside from the rumpus over the election of officers there is the annual squabble over the National Baptist Publication House at Nashville, which is the property and the creation of the Boyds, but which some of the convention leaders seem to think belongs to the convention. Dr. Boyd has used the

Baptists of the country to build up private fortune and Dr. Morris convention for the same purpose. Both have succeeded admirably in their purpose and the big annual now called the National Convention thoroughly dominated by them. The disgraceful action of the convention is a serious reflection upon the denomination and upon the whole race as well.

The convention was not only characterized by disgraceful methods and conduct upon the part of its officers, but some of the delegates established new records. The article reprinted from the Philadelphia Tribune in the news columns of this paper is a fearful indictment of the Ministry. But it is true.

If there is any group of our leaders who need pruning it is the ministry. This does not only apply to the delinquent ones to be found in the National Baptist Convention, but they are to be found in all denominations.

NEGRO BAPTISTS MAKE DEMAND FOR FAIR PLAY.

National Convention Declares for Woman Suffrage and Race Equality.

Philadelphia, Sept. 10.—A host of nearly 2000 colored Baptists, representing virtually every State in the Union, assembled yesterday in Convention at the thirtieth year of

The convention, which represents 2,500,000 colored Baptists, went on record as being heartily in favor of the woman suffrage movement and made a plea for representation in Congress of the 10,000,000 Negroes in the United States.

In his annual message, delivered at the afternoon session, President Morris, of Helena, Mont., declared that the suffrage movement sweeping over the world had its foundation in the fact that taxation without representation is unjust and that no class or race is better prepared by experience to sympathize with such a movement than the colored people. Speaking as to race antipathy Rev. Morris said:

At each meeting of the convention which will continue until Monday, singing is to play a prominent part. At the evening gatherings a chorus of nearly 1000 voices will lead the large congregation in the hymns and old plantation songs contained in a specially-arranged book which has been distributed among the delegates.

The sessions to-day will be devoted to the reports of various committees and devotional services. Booker T. Washington, leader of the Negro race, is expected to arrive in the city this evening. He is scheduled to speak at the evening meeting tomorrow. The Woman's Auxiliary of the organization convened yesterday in Trinity Church, Eighteenth and

Bainbridge streets. Mrs. W. S. Layton, president, is in charge of the meetings, which will continue throughout the week. The women plan to take up the question of the home life of the colored people in all its phases. In this connection domestic science and child welfare exhibits are shown. These are in charge of Miss N. H. Burroughs, of the National Training School for Girls, of Washington, D. C.

There are several branches of the Presbyterian Church doing work among colored people. Among them are the Southern Presbyterians. What this body of Presbyterians has done for Negro evangelization is told by the Presbyterian of the South in these paragraphs:

"We have founded one successful school of a high grade for men and especially candidates for the ministry. We have a number of other schools of a lower grade. In a few of our cities we are working with fairly good equipment, adding industrial features as fast as we can: We have sixty or seventy ministers working among the scattered churches. To these we pay about \$6,000 in salaries, and have gathered in about 5,000 church members.

"In a few cities we have a work worthy of the name. Conspicuous is the great work of Rev. John Little in Louisville.

"We find the progress in this work has been slow, and in some instances it has been going backward. We are slipping down the muddy hill faster than we are going up.

"We find some encouraging features.

“The grade and ability of the colored Presbyterian ministry is improving. They are more dependable, and have more intellectual ability. The additions to the churches show that they were last year over 6 per cent. of the total membership, whereas the average for our Church was only 4 per cent. This means that the colored churches are growing faster than the white churches.

"The Negro church-member seems to be giving more. He is more liberal in recognizing his duty in this regard."

Philadelphia Tribune Condemns Conduct of National Baptist Convention Delegates

SOME VISITED BAD HOUSES

Others Got Drunk and Went Joy Riding While one Was Beaten for Insulting Woman

The Journal
That the conduct of some of the delegates to the recent session of the National Baptist Convention held in Philadelphia was bad, ver-
bad, is the charge made by the Philadelphia Tribune one of the oldest and most influential Negro newspapers in the country. The Tribune describes the conduct of some of the delegates as follows:

As a rule delegates selected to represent the several organizations among us at national conventions which are held in various parts of the country great care is or should be taken to send our best and most representative men. These men are supposed to be a living example of the best people in the communities from which they hail and their conduct, good or bad, casts a reflection not only on their own home, the city in which the convention is held, but the entire race.

Several years ago the I. B. P. O. of Elks held its national Grand Lodge session at Reading, Pa. This order was heralded as being composed of sports and generally good time class of men, the result was the city went to the expense to put on additional patrolmen to be ready to make wholesale arrests if necessary.

The Elks were in session on
week and during that time not one
member was seen intoxicated on
the streets and not a single arrest
was made during the entire ses-
sion.

The police department, as well as

the city officials, were surprised and disappointed, and were unanimous in their opinion that the colored Elks had held the most orderly convention ever held in the city of Reading.

Look Bad in Comparison

In 1913, the National Negro Business League held its annual session in this city. The daily press, the city officials and the large business concerns all agreed that it was one of the best conventions ever held in this city.

Those of us who are connected with fraternal organizations know the foundation of all of their works is based upon the Bible and the church; hence we always look to the ministers of the gospel for light to direct us through this sinful world.

We have often heard of the Baptist National Convention as being the largest gathering of colored people in this country; from what we have seen we judge it must be true, as over 5,000 delegates were present at their meeting which just closed here Monday evening at Convention Hall, Broad street and Allegheny avenue. Out of that large number of representatives the Christian ministry, to our surprise there were a number of preachers, by name only, who have brought disgrace upon the entire race.

Set Bad Example

And while it is true that the Church is supposed to be our example, we are not supposed to follow the footsteps of some of these devils who by some means have managed to be ordained preachers. Early in the week the Tribune representative requested one of the officers of the N. B. C. to warn their members to be careful; however, but little heed was taken.

Visited Bad Houses

During the week several of these ministerial delegates who were looking for a good time were taken in by some of our local sporting women who robbed them of every cent they had. Two more of them in the hearing of a newspaper reporter asked one of our local chauffeurs if he could take them to a house where they could be entertained by white girls; he told them yes, and they both jumped in the auto and were carried to

house uptown where the white girls entertained them until time for the convention on the next morning. One of these rascals approached a visiting married young lady at the close of one of the sessions and asked her if he could have the pleasure of her company during convention week. She says, "I am a married woman." The preacher replied "that don't make any difference. I know you can find a sparkk of affection in your heart for me, for the several days we will be in the city."

Got Too Familiar With Married Woman

Monday morning on Lombard St., in the vicinity of Thirteenth, a man came home unexpected and found one of these ministerial delegates in a questionable position with his wife the result was a fight, the preacher was beaten and bruised by the enraged husband and the patrol carried him to the station house.

These few unworthy delegates have cast a gloom over the entire convention and were more public with their immorality than the majority of sinners would have been. Let us hope that the good thinking members of the National Baptist Convention will adopt some plans to forever rid themselves of this type of preachers who are unfit to wear the cloth.

We trust that the men and women of the world who have been eye witnesses to the actions of some of these immoral preachers will not judge all who were present to be of that class, as there were a great many self respecting, God-fearing ministers present, but these men you did not see because they were either at some church, sight-seeing or visiting their christian friends. Unless the National Baptist Association can rid itself of these sporting, good-time preachers, we hope they will favor us by never holding another convention in this city.

Church - 1914

TEACH NEGROES PRIDE OF RACE URGES LEADERS

THE NATIONAL BAPTIST SUNDAY
SCHOOL CONVENTION BRINGS
NOTED NEGROES TO CITY.

HOPE OF RACE IN YOUTH

Addresses at Opening Session of Sun-
day School Workers Reflected
Earnest Efforts Being Made
to Uplift Negro Race.

"The future of the negro in the United States depends largely on the course of the young negro, and it is necessary that we see to our boys and girls getting the proper normal, intellectual and spiritual training," declared Rev. Dr. R. H. Boyd of Nashville, in calling to order the National Baptist Sunday school congress this morning in a pavilion erected for the meeting on the Frisco terminal site.

The congress is the largest organized convention of negro Sunday school workers in the country, and the ninth annual session which is being held in Beaumont has brought to the city some of the most noted colored men and women in America, many expert Sunday school workers, and many followers, who come for the purpose of helping their race and discussing Sunday school work.

For two days every train coming into the city brought large numbers, and several special trains reached the city yesterday bringing large numbers. One of the features was a Sunday school parade which was intended as a reception to the officials, but the train arrived two hours ahead of the schedule time, and while the local committee and Sunday schools were preparing to receive the officials, they were in the city.

In order to carry out the program the officials returned to the station at the time their train was due, and the parade was had, headed by Dr. Crawford of Austin, Texas, and his cadets. Then followed a large number of little negro girls with negro dolls, and the Sunday schools followed, headed by their respective teachers and offi-

cers, then the delegates and officers to the congress. The parade was the largest of its kind ever witnessed in the city. "Onward Christian Soldiers," was the song sung by the one thousand marching Sunday school workers.

Opening of the Congress.

The congress opened with singing by a chorus of 150 voices. Rev. E. H. McDonald of St. Paul, Minn., and Prof. J. M. Codwell of Houston conducted the opening exercises. "We are glad to see such a large, enthusiastic body of workers," said Chairman C. H. Clark, D. D., of Nashville, "and we feel that much good will be accomplished through this meeting. We want to inspire our people to do higher and nobler things in this country, and at the same time we want to teach them race love. With this in view we had our little girls carrying negro dolls, and by this we hope to teach them to love the negro and not seek to unrace themselves. This is one of the ideas born in the brain of our own secretary, Henry Allen Boyd, who is devoting his whole life to this cause."

Dr. W. H. Crawford of Austin, Texas, who is at the head of the National Sunday school cadets, and superintendent of one of the largest negro Sunday schools in the country, Ebenezer Baptist Sunday school, Austin, Texas, reported that his Sunday school was in the St. John association and had an enrollment of 2555 and his school had raised in twelve months \$2,028, and sent to the congress \$25 and the following delegates: Dr. W. H. Crawford, superintendent; L. L. Campbell, D. D., pastor; H. Lott, N. W. Rhambo, Sadie Blackburn, Ella Lott.

"We are true to our race and denomination, and order our literature from the National Baptist Publishing board," said Dr. Crawford. Thus ended the morning session of the congress.

The Afternoon Session.

Yesterday afternoon the congress got right down to work. Dr. C. H. Clark presided, and the opening exercises were impressive.

"The Qualifications of a Sunday School Teacher," was the theme discussed by Allie Caston of Whelby, Miss. She declared that the teacher in the Sunday school had to be both spiritually and intellectually qualified, because the teacher was the friend and guide to the youth.

"Sunday School Teaching a Profession," was discussed by Superintendent William Crudup of Chicago, who has been attending the congress from its organization. "To be a successful teacher in the Sunday school," he said, "one must know himself that he has been regenerated, and accept the work as a calling, because Paul said to Timothy, 'Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called and has professed a good profession before many witnesses.' From this we find Sunday school work a calling."

"There may be successful teachers in the Sunday school so far as holding the class together in large numbers, but they do not influence the lives of the pupils because they are not consecrated to the work."

M. E. CHURCH DISCUSSES PROBABLE AUTONOMY

Meeting in Nashville Attended by Men from Twenty-five Conferences

NEGRO BISHOPS WANTED

Some of the Conferences are Tired of
Prejudices Which Make the Election of
Negro Bishops Impossible. Agents Fear
Losing Fat Jobs.

Special to THE NEW YORK AGE.

NASHVILLE, Tenn., October 21.—Ministers and laymen, representing the 300,000 colored members of the M. E. Church, began a two-day session here this morning (Wednesday) to consider some questions of moment to the colored membership. The topics discussed include probable autonomy or some such relation for the race membership; the control of the various boards that work among the race by the Negro membership, the election of bishops to supervise the work of the twenty-five colored conferences, as well as methods for reaching the peculiar needs of the 300,000 colored members.

The conference is entirely informal and its findings will be only suggestive for the next General Conference of the denomination. It is being attended by men of varying opinions. There are men who have been trained in the twenty-two schools maintained for Negroes by the Freedmen's Bureau of the M. E. Church, as well as in other higher institutions of learning, who believe and think now that they are no longer wards and that the general church does not offer them the fullest opportunities at present; that growing prejudice in the white constituency made chances for equal preferment in all things more remote and that those working for an ultimate coalition with the M. E. Church South, want to please the latter body by eliminating the race.

Agents in Doubt of Re-election.

There are some others who want the race to stay in the denomination, but are opposed to discriminations, especially that which makes the election of a colored bishop well-nigh improbable. There are others, principally among the agents of the various boards, who believe that the ministers and laymen of their own conferences will not send them back as delegates to the next M. E. General Conference, thereby greatly endangering their chances of re-election to their present fat positions.

In the Washington Conference two years ago the Rev. I. L. Thomas, field

agent of the Board of Home Missions, a board of education and the and Church Extension, failed of election of Revs. N. C. Cleaves as a delegate to the General Conference and R. A. Carter to the bishopric as did the Rev. J. W. E. Bowen, vice president of Gammon Theological Seminary. There are others among the office-holding element who may get the same medicine two years hence. I. Garland Penn, who defeated the Rev. M. B. Mason at one of the secretaries of the Freedmen's Aid Society in 1911 is also said to be in disfavor now. Hannu and Bishop Stewart, who has always been advertised as one of the big laymen of the denomination and won many honors through such. His critics claim that he saw the rising tide against him when he vainly sought deacon's orders from the Alexandria District Conference of the Washington Conference a few weeks ago. His request was refused. It would have been fought at the annual conference if granted.

Bishop Cleaves has never held any office in the church other than a pastorate. He is one of the finest pulpit orators in the South. Bishop Carter was presiding elder of the Atlanta district.

A big program for education was mapped out and Rev. J. A. Bray, former president of Miles Memorial College, Birmingham, Ala., was made secretary of education. The denomination controls fourteen schools and colleges. Rev. J. C. Martin, of Memphis, Tenn., was elected treasurer of the denomination and Rev. P. A. Calhoun, of Pine Bluff, Ark., general secretary of the Epworth League.

Incipient booms for the election to the bishopric of the Revs. I. L. Thomas and J. W. E. Bowen were started, while Bishop I. B. Scott, Dr. Ernest Lyon and others were on hand to restate that they did not believe that the colored membership would be given the fullest opportunities from the white element and that some sort of autonomous relation was more desirable than present conditions.

A hint of the bitter feeling engendered when I. Garland Penn succeeded M. C. B. Mason as one of the secretaries of the Freedmen's Aid Society was noticed when a number of those in attendance greeted the latter and declared that they wanted to see him returned to his old position.

The conference is the first of its kind ever held by the colored membership. Usually the ninety colored delegates to the M. E. General Conference have been so absorbed with the general question coming before the denomination that they have not had the time to consider the general needs of the race. The General Conferences recently held a meeting to consider their special problem and those here declare that there are many questions affecting the race that need special consideration by those most interested.

BISHOP STEWART RETIRED
BY C. M. E. CONFERENCE
The Afro-American
St. Louis, Mo., May 22.—The retiring of Bishop George W. Stewart without pay, the creation

and the Convention never dreamed of bringing the kingdom of Christ into the denomination to promote their own glory; but they brought their training, and their experience and their means and Christian culture, and offered them on the denomination's altar, counting all things but lost that Christ might be glorified in the redemption of the world.

But today we hang our heads in shame at the sad spectacle which our beloved Convention presents to the world. The desire for honor and preferment have supplanted the love for gospel truth; the greed for gold has overshadowed the name and spirit of Christ; contention and strife have taken the place of brotherly love; and the house of prayer has become a place of merchandise and barter.

But these are not the most grievous faults in our Convention; were it so, then they might be remedied in the manner in which common errors that creep into deliberative bodies are corrected; but democratic government has been destroyed and anarchy holds full sway. No protection is given the royal members of the Convention who qualify under the constitution; but persons with no semblance of right to a voice and vote are permitted to exercise all the rights of bonified members. Majorities are made when they do not actually exist, and officers sit in judgment and decide their own elections. Presiding officers by custom and tolerance have become the masters of the Convention rather than its servants, and their dictum the Mede and Persian laws which bind and gag the great Baptist hosts of this country. Many of the ablest, most useful and most godly men of the denomination have become disgusted and disheartened, and absolutely refuse to participate in its deliberations.

Now, therefore, the representatives of the denomination from all parts of the country are hereby called upon to meet in the city of Memphis, Tenn., Wednesday, Nov. 18, 1914, at high noon, in a Baptist Conference to solemnly protest against the unscriptural unbaptistic and undemocratic manner in which the affairs of our National Convention are conducted. To send forth to the Baptist world an address setting forth our position and purpose. And to take such other steps as we believe according to the will of God shall give to the Baptists of America a real National Baptist Convention, founded upon Baptist teachings and practices, governed by the word and spirit of the New Testament and inspired by the desire

BY JAMES O'DONNELL BENNETT.

"Brother Washington," as they called him, was the whirlwind of the last night session but one of the great Sunday school convention.

The man from Tuskegee took the platform at Medinah Temple at 9:30 o'clock last night and for more than half an hour he was everybody's master—this man who came up from slavery.

He strode before them like a tawny lion. He neither cringed nor palavered.

He hit hard sometimes, hammering home his facts with a vehemence that made a fact take on the color and splendor of the ordinary platform gladiator's brightest purple passage.

There was every token of a tremendous personality—conviction, candor, vigor, sincerity, and the tactful infusion of just enough humor to keep the hammering from getting on people's nerves.

WHEN THE RED SEA FROZE.

Sometimes he told them a quaint story of the old-time southern dandy type—told it with the golden accent and the ingratiating drawl, as when he quoted the colored preacher whose explanation that the melting of the ice on the Red Sea had engulfed Pharaoh's army, while the children of Israel had passed safely over on solid ice before sun-up, was challenged by the colored schoolboy, who said:

"But, preacher, my geography tells me that within a certain distance of the equator no ice ever forms, and the Red Sea is within that distance."

"Thar 'tis! Thar 'tis!" cried the exhorter. "Thar 'tis! I knew when I was givin' that 'splanation some of you young folks 'ud come along to spile the old theology! But the time I was speakin' of was before there was any geography—or any equator either."

PLEADS FOR HIS PEOPLE.

Before the shout of laughter died away Booker Taliaferro Washington had grown very grave. The man who had so cleverly imitated the old preacher of the cabins and the revivals vanished and the prophet of his race stood before that assemblage of white men and women.

"I don't want to spoil the old theology," he thundered in tones of which the passers in the streets could catch every inflection. "That's the theology that I want you to take to my people on the plantations of the South; my people who are close to the soil and who will be better off for staying there than you will take them the Sunday school and all that the Sunday school means. The old theology! Take them that. The old theology, that says thou shalt not kill, thou shalt not steal, thou shalt not commit adultery, thou shalt not bear false witness. That's the old theology I mean."

AUDIENCE IS THRILLED.

He launched his utterance of the commandments in a hoarse shout, swiftly passionately, coming down with a crash on the words "kill" and "steal." The veins in his neck stood out like whipcords. From the roots of his close-cropped, crinkly hair to his massive chin, his deeply lined face was streaming with perspiration. He made Sinai mean something. Falling from his lips that hoarse crying of the commandments made them sound urgent and terrible.

The people whom a few seconds before he had had shaking with laughter at his imitation of the darkey preacher, were looking up at him in awe now.

An instant later he was an old colored woman, bent and quavering, and standing before a judge who was about to pass sentence of death on her boy, whom whisky and drugs had driven to the murder of a white man.

And that old woman was saying over and over again:

"Jedge, jedge, jedge!—my boy—he ain't never had no chance, my boy ain't, jedge—no chance at all, jedge; Jes' remember, jedge, no chance at all in this world! I'd like, jedge, for you to remember that—no chance in this world!"

"JUST WANT A CHANCE."

The voice trailed off into a mumble and a sobbing.

The great hall was so still you could hear the footfalls of the people in the streets outside.

That was only a few seconds.

For in a flash the mumbling old woman was gone and the tawny leonine man was commanding the platform again, his hands outstretched, his voice beating upon the ears of the white men and women with the words: "His chance! His chance! That's what the negro is groping for. He knows he's down and he wants to get up. He knows he's in the dark and he wants the light."

The delegates broke into a storm of applause.

That was the dramatic side of "Brother Washington." It was revealed in brief, infrequent flashes—the more telling because they were so brief. He did not give them the ornate periods of the fluent, clever, imitative colored man who has an inborn gift of gab. It was more a smashing style, and such decorative effect as it produced had its source in the massing and the projection of the matter more than in any studious elaboration.

That lion comparison is a pretty good one—not grandiloquent, as such comparisons usually are.

His voice was leonine. The blazing eyes set in the ochre face were leonine. So was the restless stride of him. So were the words in which he roared his defiance of patronage and "sympathy."

THANKFUL HE'S A NEGRO.

"I want no man's sympathy," he said, "because I am a negro. I thank God every day that I belong to the race to

which I do belong. I wouldn't change places tonight with the whitest man in America.

"Aye, I thank God that I belong to a race that has been with you a long time on these shores and that means to stay with you, a race that had a man on the spot when the Pacific Ocean was discovered, a race that had a man in the march when the Rockies were crossed, a race that had men with Lewis and Clark when they blazed the trail into Oregon and Washington, a race that had men at Bunker Hill.

"And when the civil war came that race had men on both sides—for the negro never wants to hurt anybody's feelings by being partial."

There was laughter when Booker T. Washington said that—and he laughed, too.

That was the way he would suddenly come down from a linguistic high-flyer and get on intimate terms with his audience again.

He wound up his intentionally mock heroic flourish thus:

"And a white man said 'this is the north pole,' and he turned around, and there was a big black man right behind him.

"We are here and we are going to stay. I suppose we both are going to stay—at any rate I haven't seen any signs of our going anywhere else. We are here to stay—ten million of us negroes, enough to populate five of the smaller kingdoms of Europe and then have some left.

"We are here with our problems. The race to which I belong, and to which I am proud to belong, has got such problems as the white race hasn't got. The white man hasn't got problems enough for me. He hasn't got troubles enough to make excitement enough for me.

"And remember that it is not always unfortunate for a race to have large and complex problems pressing upon it. Such problems turn races into kingdoms and nations.

"When we negroes were in Africa we had no problems—or if we did we didn't know it. And we did not develop a civilization there.

PROBLEMS FOR BOTH OPEN.

"But remember, our problems are yours. It is not for my race alone that I want to see the negro rise, but for the white race in the South, too; for unless the race that has been down rises, then it pulls to its level the race that is up. We want our chance to know right from wrong, our chance to develop. The negro is learning and he is developing.

"The trouble with some of our white friends is that they read more and think more about the criminal negro than they do about the law-abiding, God-fearing negro. It's like the time when I was a younger man and spoke in a Kentucky town one night. Next morning I looked eagerly in the newspaper in the hope of finding myself considerable of a fellow—perhaps on the first page. But I wasn't there, nor on page 2 nor page 3, but buried in a paragraph at the bottom of page 4.

"It had chanced the night before that a negro had snatched a pocketbook or the street corner. He got page 1 in the morning."

Chicago, Ill.

Herald

30

June 12/14

CHANCE FOR NEGRO, PLEA OF LEADER

"Bring Old Theology,"
Booker Washington's
Appeal to
Churchmen.

AUDIENCE IS THRILLED

Ringling Words of Man Who
Rose From Slavery Stirs
the Sunday School
Workers.

Church - 1914 COLORED M.E.'S TO HOLD CONCLAVE IN TENNESSEE

Will Consider Relations with Whites and Devise

Plans for Future

VARIOUS PLANS ADVOCATED

The Question of Negro Bishops and a Separate Autonomy Will Be Supported by Some of the Ministers while Others Are Satisfied to Remain as Now.

Special to THE NEW YORK AGE.

NASHVILLE, TENN., Oct. 7.—This city will witness the gathering of what is probably the most important gathering among colored churchmen ever held in this country. It has been called by a number of leading members of the M. E. Church, and there will most likely be considered some plans for the colored membership of the church assuming what may be called an autonomous relation with the white element of the denomination. The meeting is to take place on or about October 22.

The committee, which sent out invitations for the meeting is headed by the Rev. W. H. Brooks, pastor of St. Mark's M. E. Church, New York City. Several of the college presidents and agents of various boards of the church are also hereon.

Opposers to Call Wanted Negro Bishops.

The call names all of the colored agents of the various church boards, the heads of M. E. colleges and schools and district superintendents as members of the proposed convention. Each district superintendent was given the privilege of naming at least one pastor and one layman in his district to attend the meeting.

Those who at first opposed the contemplated convention are for the most part ministers who have been advocating that the colored membership of the church be given its own bishops and allowed to govern itself.

Dr. Earnest Lyon is the author of a pamphlet advocating autonomy. His views were published a few months after Bishop I. B. Scott, who is in charge of the Liberian conferences, wrote an article to one of the church publications virtually declaring that the colored membership could not hope for an equal footing in all departments of the denomination. Dr. Lyon declared that present conditions in his denomination did not foreshadow the election of a colored bishop, even for the dis-

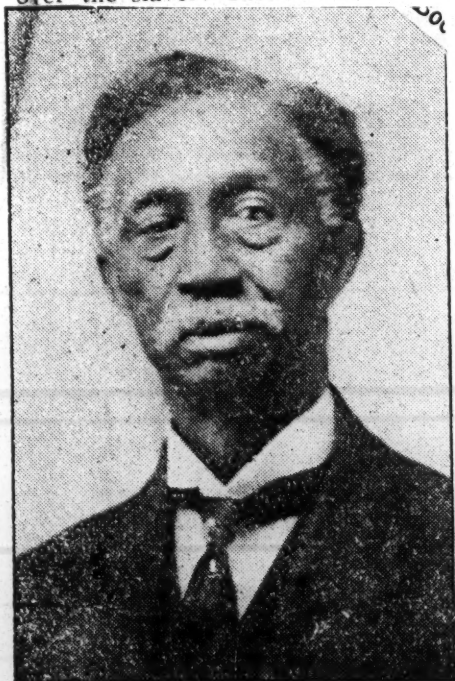
tinctively colored conferences. He says the colored membership is segregated in nearly every department of the church, and that "increasing race prejudice and the past history of the black man in this country will render his elevation to the bishopric, if not impossible, at least too remote to command at present the serious consideration of thoughtful and sensible people." His plan for autonomy provides that the colored membership have separate societies from the whites, but that the bishops meet together with bishops elected by colored members. The present agents of connectional boards, he points out, would then become heads of their respective boards.

Want Negroes Eliminated from M. E. Church.

A number of ministers of the Washington Conference, while not opposing the purpose of the meeting, adopted a resolution condemning the proposed plan of representation in the convention. Many keenly interested in the matter would be excluded, said the resolution of protest, by the plan of selection. The call was modified so that any pastor in the country could attend.

A plan is suggested for one of the conferences to issue a call and for each conference to be represented by five capable persons, who would organize along proper lines.

It may be added that there is an element in the M. E. Church, as well as in the M. E. Church South, who would like to see the Negroes eliminated from the former body, believing that thereby a way will be paved for the union of the two denominations, which split in 1844 over the slavery question.



A LETTER FROM CAPT. JACKSON McHENRY.

The Young People's Congress.

The Young People's Congress that was in session from July 8th through the 12th was the greatest gathering

of young people I ever witnessed. It long in order to carry on this great did great good. I was delighted to work among the young people of our see such a host of young folks and land.

workers among the young folks present at this great congress. We older heads must set the best examples possible for our young folks and do everything we can to inculcate in them the idea of attending the Sabbath-school and church. We do not pay as much attention to our young folks of our people in good positions. The Remember you can not win them by one great drawback, however, is that abusing them; kindness and affection goes a long way with them. And just do not appreciate their places, and such gatherings as this congress held in Atlanta last week is what is needed all over the country to bring out the best that is in our young folks. I had occasion to go to Decatur a few nights ago to attend a meeting at the A. M. E. church of which Wiley is pastor. There I heard beautiful solos sung by Professor Hall and also a great lecture given by Mrs. Hawkins, of Philadelphia, a member of the congress, was also present and made a splendid talk to the people. On my way to the church I happened to pass by a moving picture concern lately established in Decatur and there I found about forty young boys hanging around on the outside while just a few yards away was the church where the meeting was held. I must say, however, in spite of this large number on the outside of the church, there were many young people present in the church, and I am sure they enjoyed the speaking when our young people will prefer religious meetings and meetings for their uplift to moving pictures. Let the preachers learn to attend the Sun-day afternoon leagues, and thus encourage the young people to come out of the courts. The Negro people know they have a great deal on their hands, but they should make it a practice to attend the Christian Endeavor meetings and Young People's Unions. When they do this, they will find the condition of the young men and women will be bettered. Have meetings of the young people weekly and do all you can to train them in Christianity. Let our ministers be The young people were enthusiastic over this congress, and Bethel A. M. E. church was packed from Wednesday night to Sunday night when the meeting adjourned. Excellent addresses were heard in all the churches where the meetings were held. Every talk made by every speaker during the congress was inspiring. Prof. Bryson, who has charge of the Sunday School Union, and Prof. Caldwell serves great credit for the excellent meeting held. May God bless these young men for the grand work they have undertaken, and may they live

The Labor Exchange.

In the basement of Bethel A. M. E. we run a Labor Exchange, which furnishes many of our people employment. Miss Blanche Thompson is secretary of the exchange, and she has been the means of placing many of those who find employment in such poor service that they soon lose their job. When you get a position, the way to keep it is to attend to your work promptly, and if you decide to quit notify your employer a week ahead that you are going to leave. Learn to keep a contract, and be honest in dealing with other people. Give your employer your entire good service and be courteous and polite. Then, I have complaints from many of the working class that they are not able to stay at certain places because they can't get along with the cook or butler, that they liked the white people all right and could get along with them, but the cook and butler were so disagreeable. Now that a mistake with many old servants who have served their employers for many years, they hate to see newcomers come in and are as disagreeable as they can be. Learn to treat everybody right. Because you have been there longer than others, don't try to run others away.

Learn to Be Good Citizens.

I trust the time will come when every colored man will be a registered voter, pay his taxes and be a good citizen, look after his home, and stay out of the courts. The Negro people do not love one another as they should. They claim to love each other, but they do not. Many of our Negro preachers, sing and shout more than anyone in the church and the next day will do more meanness against his own race and himself than anyone else. I don't understand that kind of Christianity. Let our ministers be good citizens and set a good example for his congregation. Many of our men and women who claim to be members of the church are running these liquor joints and blind tigers selling whiskey and beer. The Negro is too poor to fool with whiskey and has too much at stake. The only person who profits by it is the person who sells it. Quit using a thing that destroys your brain. It will rob you of a place in the community and a bad citizen. The Negro is too poor to fool with whiskey and has too much at stake. The only person who profits by it is the person who sells it. Quit using a thing that destroys your brain. It will rob you of a place in the community and a bad citizen.

I want to appeal to our young boys who lay in these pool rooms from seven in the morning until eleven at night and play pool and billiards to stop it and learn to be good citizens and work for an honest living instead of gambling for it. I don't understand to save my life how these young men can take care of forty or more pool rooms. They pay the license; they pay the rent; they pay the help; and their mothers and fathers who have struggled so hard to give them an education are in need of their help. We boast about the progress the race has made, but it will soon play out unless we can save our people and make good citizens of them.

Don't Give Up the Old Trades.

As I walk around town I notice all the old trades at which our father and forefathers made their living are now being conducted by white men. All of our old blacksmiths, Alexander and Houston and others are dead and there are no young men to take their places. You will hardly find ten blacksmith shops in the city of Atlanta run by our people, the young white men are at this trade now, and our colored boys are pressing pants. They are giving up the shoe making trade, the barbering trade, the blacksmith trade and other trades that paid well, and spending their time in tailor shops pressing pants and coats, and very few of them are able to cut out and fit and make a suit of clothes. Our young men are losing out. I am going around looking every day and I see these things and know. There are first class wheelwrights needed today, first class barbers, blacksmiths, but our boys are not filling these places. I call on the boys that lay around these pool rooms and other places to come out of them and take up some of these trades and make a man of yourself. The majority of our young men are contented to stay in these club rooms and hotels as waiters with no thought of doing anything better. Take up some of the trades mentioned above and any other trade at which you can make an honest living, and go to work in earnest and show the world the stuff that is in you. And our young women, bear in mind that all honest work is honorable. Learn to cook and sew, and be able to do it well, and you will always find work to do. I know whereof I speak.

Cut Out the Whiskey Habit.

I am an old man sixty years old, and I have never tasted beer or whiskey or used tobacco in any form in all my natural life, and I am none the worse for it. It grieves me to see our young boys riding around the streets on bicycles delivering beer to differ-

ant houses. These same boys carry beer to your homes during your absence to your wives and daughters, and you men ought to rise up and appeal to the city council to pass a law prohibiting these boys from delivering beer to your homes during your absence or at any time. Our boys should be prohibited from carrying this beer around the streets just as the white boys are not allowed to deliver it. It is just as dangerous for our boys as it is for the white boys, and these same boys will never amount to anything in the community. Men, pay more attention to your homes and see to it that these boys do not put beer in your homes during your absence. Beer and whiskey drinking is just a habit and a bad one at that, so cut it out altogether. All the trouble in this land is caused mostly by gambling, drinking whiskey and stealing, and I urge our people to refrain from these things.

The Children's Playground.

I am not opposed to these playgrounds that the city furnishes for our boys and girls, but I am opposed to our large girls and boys racing around and playing all over the ground. It is fine for the small children, but the older ones look out of place and should be home helping their mothers in the house work, or at work some place. This wicked world is after our young people, and we should be so careful with them. Always know where they are at night, and be sure of their whereabouts. We Christians ought to take a stand for God and for Christ and cause our young people to love the Sunday-school. We see hundreds of children in the streets on Sundays that should be in the Sabbath-school, and who is to blame? No one but the parents, who allow them to go to movies all during the week and other places, and roam the streets all day Sunday. Let us open our eyes and do our duty toward the young people, and the time will come when they will prefer the church of God to movies and other places of amusement.

The Atlanta Board of Trade.

The Atlanta Board of Trade is taking on new life since the election of Mr. Pace as president; Mr. Cannon as vice-president; Mr. Ferrell as secretary, and Mr. Alexander as treasurer. Meetings are held every second and fourth Thursday night in each month in Room 400. We ask all of the members to meet with us next Thursday at 7 o'clock p. m. Those who wish to become members also meet with us. We are doing everything to push Negro business in this city.

The Eagle Laundry.

We wish to call your attention again to the Eagle Laundry which will be open in about two weeks at 221 Auburn avenue. I want to call the attention of the colored people and the public in general to this great enterprise, which will be one of the finest and best equipped laundries in the city. It is being fitted with the best equipment, and will be ready for use in about two weeks. A great outlay of money has been put into this laundry, and we trust our people will rally to its support. Everything from a pocket handkerchief to a counterpane will be done in this laundry. They will run four wagons, which will be driven by courteous, polite drivers, who will gladly call at your door. Be prepared to give these young men, who will operate this laundry your hearty support.

I have lots more I could say this week, but will continue my letter next week. But as a parting word I want to urge the young people to ponder what I have said to them, and also our men and women, and make as much out of life as you possibly can. Save your money, buy a home and do all you can for the uplift of the race. You will hear from me again next week.

NEW ENGLAND BAPTIST MISSIONARY CONVENTION.

The Afro American
Annual Meeting to be Held in Bridgeport, Conn., June 13.

Ledger 5-2-14
Rev. W. Bishop Johnson, LL. D., president of the New England Baptist missionary convention, has issued the following call for the next annual meeting of the convention:

"Washington, April, 1914.
"To the Pastors, Sunday Schools and the Various Auxiliaries of the New England Baptist Missionary Convention, Greeting:

"The New England missionary convention will convene in its fortieth annual session at Bridgeport, Conn., with the Messiah Baptist church, Rev. Dr. W. N. Morton, pastor, June 18, 1914. God has abundantly blessed the churches during the year with peace, prosperity and large additions to the membership. This means greater responsibility and intelligent effort to put increased membership at work for the Master, as well as stimulate the true and tried who have borne the burden and heat of the day. We want this session to be a record breaker from a financial viewpoint. Spiritually our sessions are always inspiring and edifying, but we do not put forth sufficient effort nor make the sacrifice we should to raise money to carry on the work of the convention. All of us

can send more money to the convention. Let us do so this year.

"Our boards are calling for help. The widows' relief fund finds itself for the first time in its history without funds to pay the widows of deceased pastors what the convention orders. The churches should remember that the list of ministers' widows increases annually. Our faithful pastors, full of age and good works, are being called to their reward, and we are pledged to help their widows.

"The home mission board is being flooded with requests of needy churches for aid to assist in paying for their property and contending for the faith at weak and destitute points in our conventional territory.

"The educational boards must see to it that more money is sent to our institutions that we have fostered and that are doing a work that honors us as well as themselves. Virginia seminary makes the special request that we raise at least \$500 to help erect its new building. This can be done if every alumnus of that institution will heed the call of his and her alma mater and if every old friend will renew his loyalty and keep the memory and work of Hayes, Bowdler, J. B. Smith, Lee, Phillips, Miller and others alive. Union university, Clayton, Williams university and our own Northern university, located in and incorporated under the laws of the state of New Jersey, of which you will hear many encouraging things at Bridgeport, all call for help. Then there is our foreign mission work, which will never cease demanding our money until every knee shall bow and every tongue confess.

"Open the doors wide to help our noble women in their work; encourage the people to give a larger donation to them, for they never waver in their support of the convention. They follow us everywhere and beautifully serve the churches and convention. Help and encourage them as you never have before.

"The Sunday school convention is doing splendid work and must be supported. Send in your contributions and stronger delegations to keep the young of our churches.

"Yours in behalf of the convention,
W. BISHOP JOHNSON,
President, 415 North Street North
East, Washington.

THE ATLANTA BIBLE CONFERENCE MADE HISTORY RESOLUTIONS PASSED BY THE MINISTERS.

The Atlantic Independent
The great Atlanta Bible Conference has come to a close, and the whole city is feeling the good effect of this far-reaching meeting. For the first time, the conference management made an effort to have the entire people of the city share in the good of

the conference. Dr. Richard Orr Flinn, pastor of the North Avenue Presbyterian church and acting president of the conference, took the lead in this arrangement. Rev. A. A. Little, Rev. B. F. Fraser and Rev. Barton were the members of the committee that took charge of the arrangements and met with the colored pastors at the Y. M. C. A., and there worked out a satisfactory basis of cooperation.

The seating at the Baptist Tabernacle was on the ground floor, and in seats near up to the front, so that one could really hear what was being said by the different speakers. At the evening sessions a union meeting was held at Bethel church for the benefit of the larger number of our people who could not get off from their work during the day, and a different conference speaker was furnished by the committee on each evening. There was one exception made in the case of Dr. Palmer, who made such a wonderful impression upon the people that his return was asked for.

At the closing night of the conference after Dr. Poteat, president of Furman University, had delivered a wonderful sermon on "Power," a set of resolutions was presented by Rev. P. Jas. Bryant, which voiced the spirit of the pastors and workers of the city, and were adopted by a rising vote. The resolutions follow:

Resolutions of Appreciation.

Whereas, by the grace of God, the Atlanta Bible Conference acknowledging the "Fatherhood of God and brotherhood of man" has formulated and executed by our mutual agreement a two-fold arrangement for our people to receive the benedictions of the conference inclusively at the Tabernacle Baptist church and exclusively at Bethel A. M. E. church;

And Whereas, the God-filled speakers have delivered the identical messages to both colored and white congregations which enlightened the mind, uplifted the soul and inspired the hearts with an increase of knowledge and faith in the word of God and the God of the word;

Therefore be it resolved, that we as ministers of the gospel, Christian workers and Bible lovers hereby express our gratitude and appreciation to the conference management and speakers for this golden opportunity, while we thank God and take courage.

We register anew a vow of loyalty to our enthroned Lord whether on mountain peaks with our God and our Bible, or down in the valley serving the multitude.

Signed:

P. JAS. BRYANT,
C. M. TANNER,
A. D. WILLIAMS.

E. P. JOHNSON,
E. H. OLIVER,
L. H. KING,
C. M. MANNING,
W. A. FOUNTAIN,
R. V. BRANCH,
C. C. NEAL,
M. THOMPSON,
W. W. FLOYD,
H. E. BURNS,
W. I. TRENT,
HOUSTON, TEX.

POST

SEP 11 1914

NEGROES HOLD CONVENTION.

Session of African Methodist Sunday School Opened.

The Sunday school convention, Allen Christian Endeavor League convention, Women's Home Missionary society and auxiliary meetings of the African Methodist Episcopal church for the Houston district convened Thursday for its annual session with Brown Chapel African Methodist Episcopal church on Washington avenue.

The meeting was called to order by Dr. H. McKenna, presiding elder of the Houston district, promptly at 10 o'clock.

The opening prayer was spoken by Rev. R. C. Saunders of Dickinson, Texas. The choir led in singing, which was followed by the ritualistic services which were conducted by Dr. W. D. Miller. Wesley chapel choir led an anthem. The annual sermon was preached by Dr. S. D. Butler of St. Paul's church, Houston.

The communion was administered by Dr. W. D. Miller, Rev. A. T. Handly and Rev. W. O. Boyd.

The conference was formally organized as follows: Rev. A. W. Harvey, chief secretary; Mrs. Shakers, assistant secretary. Charles F. Smith was elected reporter to the press, Dr. W. D. Miller to the church papers, and Dr. George W. Hamilton to the Paul Quinn Weekly.

The following visitors were introduced: Dr. A. Gordan, presiding elder of the Bonham district; Rev. W. O. Boyd, Rev. J. R. M. Lee, Ella A. Ward, a teacher in the Fiske university, and Prof. G. B. M. Turner, principal of the Harper school.

Those addressing the evening session were Dr. A. Gordan, Rev. H. H. Hill of the M. E. church, R. J. Hendricks and W. J. Morris.

Friday will be the educational rally. The choral club of Paul Quinn college, under the direction of President Williams of the college. Prof. A. S. Jackson will appear Friday night at Wesley chapel and Saturday night at Brown's chapel. It is planned to raise \$1000 for Christian education at these two meetings.

Church - 1914

CHURCH MEETS

PEOPLE'S NEEDS

The Central Afro-American
4-18-14

Baptists In Jacksonville, Fla.,

Own Fine Edifice.

MODERN IN APPOINTMENT.

Description and Work of the First Institutional Meeting House Erected by Afro-Americans in the South—Qualifications of the Rev. John E. Ford, D. D., as Pastor.

Jacksonville, Fla.—Bethel Institutional Baptist church is the largest and most aggressive church of its kind in the United States operated by the race. Indeed, it is all that is implied in the words "institutional church." It is the first institutional church in the south erected by our people. The first church was built of red pressed brick, trimmed with Georgia marble. The building contained a main auditorium, with a seating capacity of 1,150, and nine classrooms. It cost \$26,000. The workmanship was that of colored mechanics and under the direction of colored contractors.

During the big fire in Jacksonville a few years ago the building was destroyed, and for a long time the congregation worshiped in the "shack," and the then pastor, Dr. J. Milton Waldron, was busy looking for a still better location on which to rebuild. It was in 1903 that the Rivers square site was purchased. It contained a whole block and is one of the most desirable blocks in the city. The congregation, under the direction of Pastor Waldron, proceeded at once to erect a new modern and commodious church building.

The present pastor, the Rev. John E. Ford, D. D., is one of the most aggressive Baptist ministers in the country. He spent much time in preparing for his work before entering the active ministry. He was born in Owensboro, Ky., and at an early age his parents moved to Chicago, where he had the benefit of the Chicago public and high schools, graduating from the latter with high honors.

Dr. Ford took a course in shorthand

and afterward entered Beloit college, and from Beloit he took a course at Fisk university, in Nashville, Tenn.

From Fisk university Dr. Ford found his way to the University of Chicago, where he pursued his theological studies. He remained at the Chicago university until he had finished his course and graduated with honors. During his school days in Chicago he was pastor of one of the leading churches in the city—Bethesda Baptist church. In this work he gained considerable experience and was successful in adding many to the church.

From Bethesda he was called to a large congregation in Los Angeles Cal., where he accomplished great work and made a reputation as an aggressive pastor. He accepted a call to Denver, where he remained several years, putting the church work there on a high standard.

It was while in Los Angeles that he toured the old world, being one of the delegates to the world's Sunday school convention. His travels through Europe and the Holy Land better prepared him for his ministerial work. On his return to America he found that the Rev. J. Milton Waldron had decided to go to Washington. Being anxious that the congregation should have an able man as pastor, Dr. Waldron recommended Dr. Ford. He accepted the call and at once entered upon his duties.

Many have been added to the church during the past three years. Dr. Ford is active in everything that means the advancement of the race. The motto of the church is, "Not Institutional in Name Only, But in Fact." "Our object is to 'save the whole man,' body, mind, soul and spirit," says the pastor. The educational work consists of night school, business college and an auxiliary to Florida Baptist college. There are also a Women's Christian Temperance union, Men's Temperance union, Mothers' union, Health and Improvement association and kindergarten, all of which are under the direction of a company of able men and women.

N. C. BAPTIST CONVENTION

The Journal
Dr. E. E. Smith, New President
\$1000 Appropriated for Education and Missions.
11-25-14

(By Miss A. M. Vann)

Hamlet, N. C.,—The forty-seventh annual session of the Baptist Missionary and Educational Convention was held here Nov. 10—13 in the First Baptist church, of which Rev. J. L. Hines is pastor. The convention was said to have been one of the largest and most successful ever held in the state.

At 3:00 p. m., Tuesday the State Baptist Ministers Association was called to order by the president, Rev. R. Spiller, D. D., of Wilmington. This association aims to look after the aged ministers and widows of the deceased ones. Ministers become members by paying an annual fee of 50c.

The Convention opened formally at 7:30 p. m., Tuesday. Devotional exercises were conducted by Revs. D. J. Avery and A. B. Vincent. Welcome addresses were made and a program consisting of local talents was rendered.

The first business session was held Wednesday morning, with Dr. A. W. Pegues, the president, presiding. After the preliminary exercises Rev. Dr. George W. Moore, vice president, took the gavel and introduced the president, who delivered his annual address.

A large number of visitors were present and were made welcome. The pastor of the First Baptist church (white) was present during several of the sessions and made an address. Rev. H. Moore, Wilmington, Cor. Sec. Dr. P. F. Malloy, formerly of North Carolina, but for the past ten years a resident of Greenville and Rock Hill, S. C., where he has been engaged in church and school work, told in an interesting address of what he had accomplished in that state. Rev. Henry Allen Boyd, secretary of the National Negro Press Association and assistant secretary of the National Baptist Publishing Board was present and addressed the convention. He reviewed the great work of the Board and made a strong plea for cooperation. He made many new friends.

Rev. Dr. Sutton E. Griggs of Memphis, Tenn., addressed the convention Wednesday at 3:30 and 7:30 p. m. Both addresses were rich and full of oratory. He received an ovation at the hands

of the convention. He is author of a book entitled, "Visdom's Call," dealing with the fifteenth amendment. The convention adopted resolutions endorsing his work.

Rev. Dr. Livingstone Johnson, corresponding secretary of the white Baptist State convention made a splendid address in behalf of the white Baptists of the State. He referred in complimentary terms to the address made before the white convention by Dr. Pegues.

Rev. Dr. J. A. Whited, of Birmingham, Ala., Rev. Dr. S. N. Vass, of Raleigh, preached able sermons. Rev. Dr. C. S. Brown, the corresponding secretary of the convention made an excellent report. Rev. M. A. Talley, state missionary, also made a splendid report of his work.

Among the prominent members and visitors present were Revs. Spiller, Moore, Smith, Brown, Bullock, Malloy, Williams, Watson, Allen, Coleman, Powers, Askew, Lewter, Sharp, Martin, Scarlet, Saulter, Avery, Vincent, Miles, Shaw, Blacknall, I. W. Williams, Col. Young. Dr. A. M. Moore, Mrs. Pattie Shepard, Mrs. Neil, Misses. A. M. Vann, Louise Wood and Mrs. Miles.

New officers elected were: President, Rev. E. E. Smith, of Fayetteville, S. C.; Secretary, Dr. W. H. Moore, Wilmington, Cor. Sec. Dr. P. F. Malloy, formerly of North Carolina, but for the past ten years a resident of Greenville and Rock Hill, S. C., where he has been engaged in church and school work. The next session will be held in Wilmington, N. C.

More than \$1,000.00 was raised for education and missions. The people of Hamlet and the National Negro Press Association and assistant secretary of the National Baptist Publishing Board was present and addressed the convention. He reviewed the great work of the Board and made a strong plea for cooperation. He made many new friends.

REPORT OF CHURCH EXTENSION SOCIETY

The Afro-American
Dr. B. F. Watson Tells How Poor Churches Have Been Saved
11-25-14

By Timely Arrival of Financial Support

Washington, April 30.—Reports presented by Rev. Dr. B. F. Watson, secretary-treasurer of the Board of Church Extension of the A. M. E. Church, at the 22nd annual meeting of the board, held here Wednesday, showed that more than \$100,000 was saved to churches in various sections of the country during the year by the timely arrival of aid from the department. Bishop L. J. Coppin presided.

The report of Dr. Watson showed that \$333,940.97 had been received from all sources during the year. As there was a balance of 19,624.40 on hand at the close of the fiscal year ended March 31, 1913, the cash in hand during the year totaled \$5,3565.01 for the department. A balance of \$21,752.88 was reported in hand at the close of the fiscal year just passed, which deducting liabilities of 13,457.16, leaves a net balance of \$8,295.

The outstanding loans, regular and irregular, amount to \$299,695.73; value of mortgages held, \$159,800, with which the cash in hand, stock in the A. M. E. Book Concern and other incidentals, make total assets of \$466,201.95.

The board voted to inform Bishop J. Albert Johnson, who has charge of the South African work that it could not at this time send the \$7,500 the last General Conference authorized it to give toward the erection of a boys' dormitory for Bethel Institute, Cape Town, but would do so later.

Florida Conferences in charge of Bishop John Hurst, were commended for observing Church Extension day. Among the churches aided during the year were congregations at Thomastown and Salisbury, Md. Dr. Watson reported having saved Mt. Pisgah Church Princeton, N. J., from foreclosure.

Dr. Watson was generally commended for his report, especially for raising the department to such a standard that the banks have a high opinion of it.

Memorial services were held for Rev. Horace Graves, who died since the last session. Rev. H. E. Stewart, of Evanston, Ill., was elected to succeed him.

Rev. J. F. McDonald, editor of the Western Christian Recorder; John R. Hawkins, financial secretary; Rev. J. I. Lowe, manager of the Book Concern were among the visitors introduced.

Y. M. C. A. PLEDGERS PAY UP.

Those who subscribed to the Y. M. C. A. Building Fund took upon themselves an honest obligation, and many of them are showing it by coming forward and paying in full:

Mrs. Marthea Garner
Mrs. Alice Lindsay
Dr. J. O. Spencer
Dr. H. S. McCard
Mr. and Mrs. W. H. Langley
Rev. and Mrs. Roy Mohr
Clinton Johnson
George Mardell
James Nugent
Wm. O. Wilson
Samuel Bolden
Oliver J. Caulk
James H. Johnson
Thomas D. Rustin
Rev. A. Brown
Joseph L. Press
Jas. T. Ennis
Louis Hargett
Robert L. Henson

RANKIN MAKES A GOOD REPORT

The Afro-American
Largest Amount Collected For
Home and Foreign Missions
in the History of the A.
M. E. Church

New York, April 30.—One of the most important sessions of the Foreign Mission Board of the African Methodist Episcopal Church, was held here Wednesday. Bishop C. S. Smith presided. The report of Secretary J. W. Rankin showed that the people are becoming more and more interested in the cause of missions.

Dr. Rankin made his report for the fiscal year ending March 31, 1914, showing that the people had contributed for foreign mission \$19,000 more than the previous year.

Secretary Rankin reviewed the

the work in West Africa and reported in full the conditions in which he found it by his personal observation. He had gone far into the African work, visiting many of the mission stations, and was well posted on the needs, therefore was better prepared to make recommendations to his Board. Other foreign fields will be visited and studied by the secretary.

After telling about the mission-aries in foreign fields, their work and accomplishments and reviewing the home mission work, especially among the women Dr.

\$6.00 Rankin then rendered his financial report showing that there had been 5.00 collected in the past 12 months for 50.00 foreign missions, \$50,122.69; for 25.00 Home Missions \$29,341.77, the 120.00 largest amount ever raised in the 16.00 history of the department. On the 10.00 foreign fields there had been ex- 5.00 pended \$45,555.80.

5.00 Mrs. Mary F. Handy, president 3.00 of the Woman's Parent Mite 6.00 Missionary Society, and Mrs. H. 5.00 M. Turner, president of the 6.00 Women's Home and Foreign 40.00 Missionary Society, rendered their 10.00 reports through Secretary Rankin 10.00 Both departments made good re- 10.00 ports.

10.00 Special stress was put on the home work by Secretary Rankin. The report of the auditing committee was made by the Rev. Dr. J. A. Lindsay, in which he com- mended the system of bookkeeping and said that every cent was properly accounted for.

Bishop W. H. Heard said that it was a fortunate thing that the secretary had been able to visit Africa, and thought that this should have been done years ago.

BALTIMORE, MD. SUN

West Baltimore M. E. Congregation
To Worship Elsewhere.

MAY MERGE AT PARK HEIGHTS

Combination With Chatsworth
Also One Of Plans Discussed—
To Retain Pastor.

West Baltimore Methodist Episcopal Church has been sold for \$33,000 to Sharon Baptist Church (colored). The negro in-vasion was the cause.

The congregation of the church will be either merged with the Chatsworth Church

or the Park Heights Chapel. Whatever is done, a larger church building will be erected on the site of the church chosen for the united congregations.

The church is at Stricker and Pressman streets, just a few blocks from the present Sharon Church, on Pressman at Carey street. The present pastor, the Rev. J. O. Wrightson, in his four years there has led an aggressive fight, but the environment hampered him.

Union with Chatsworth Church had long been considered by the West Baltimore congregation, and the plan was to let Mr. Wrightson take charge of the united congregation and send the Rev. Robert F. Zeigler, pastor of Chatsworth, to the new Elderslie Church at Mount Washington.

Officers of the Park Heights church have appealed so strongly for the added strength to be gained from the dissolution of Mr. Wrightson's church that they may gain the official union and the new church build- ing for themselves. In that case the Rev. J. E. K. Horn, the pastor, would possibly go to Elderslie Church and Mr. Wrightson succeed him.

Two other negro congregations, the African Zion Methodist and the Payne Memorial African Methodist Episcopal Church, wanted the property.

A faction of Trinity African Methodist Church, under the leadership of the pastor, the Rev. L. C. Curtis, have been consider- ing plans to buy First United Presbyterian Church, at Madison avenue and Biddle street, as the result of a dispute Curtis had with the bishop at the last conference. He wants to found an independent Metho- dist congregation. But no definite proposi- tion has been submitted to the trustees of First Church, which is not known to be for sale.

Des Moines, Ia.

DELEGATES
FOR BAPTIST MEETING

Convention of the Iowa and Ne-
braska Association Is Being
Largely Attended.

The second day's session of the women's convention of Iowa and Nebraska Negro Baptists was filled with enthusiasm from first to last. Num- bers of delegates arrived during the day and visitors from the states of Kansas, Missouri and Illinois. Among those present is a native African who has pursued courses of study in sev- eral American institutions and will soon return to his home in British Central Africa. He will speak at the missionary massmeeting Sunday aft- ernoon.

The first address of the day was delivered by the Rev. Mr. Sanders of Clinton; subject, "The Life That Lives." Following this was a ser- mon by the Rev. U. P. Cooper of Cen- terville on "The Day for Labor."

In the afternoon the second mis- sionary lecture was delivered by Mrs.

F. L. Griffith. It was illustrated and dealt especially with the work the Negro must do in the evangelization of Africa.

The following officers were elected for the year:

President, Mrs. W. A. Brown, Bux- ton, Ia.; first vice president, Mrs. L. B. Burton, Omaha, Neb.; second vice president, Mrs. James Eaves, Mount Pleasant, Ia.; recording sec- retary, Mrs. S. Bates, Des Moines, Ia.; corresponding secretary, Mrs. M. Roman, Marshalltown, Ia.; treasurer, Mrs. G. Bowles, Fort Madison, Ia.; members of the board: Mrs. John Rander, Des Moines; Mrs. Lulu Ed- gar, Colfax, Ia.; Mrs. O. B. Smith, Oskaloosa, Ia.

The various missionary societies made their reports and these showed the work in very healthy condition and the contributions are larger than usual.

The work of the National Baptist Training school founded by Negro Baptist women, was considered and plans are forming for the giving of larger assistance in this work. The training school is located in Wash- ington, D. C., and is both vocational and missionary. A building was re- cently donated by the Northern Bap- tist women's convention and it is be- ing furnished by the conventions of Negro women throughout the coun- try.

The sermon of the afternoon was doctrinal, subject, "Firmness of Faith and Doctrine." It was delivered by the Rev. F. K. Nicholson of Dav- enport.

For the evening service the build- ing was taxed to its capacity. Dr. D. A. Holmes of Springfield, Mo., a former Iowa pastor, delivered a most interesting sermon on "Strong Womanhood."

The business sessions were closed by the final reports of committees.

The sessions the remainder of the week will be those of the Iowa-Ne- braska Baptist association. Mayor Hanna will deliver an address of wel- come at the morning session.



Des Moines, Ia.

CAPITAL
SEP 11 1914

BATES MODERATOR NEGRO BAPTISTS

The Rev. S. Bates of Des Moines was elected moderator of the Iowa-Nebraska Negro Baptist association, at yesterday's session of the association's annual con- vention. Other officers elected were:

First vice moderator, Rev. W. F. Botts of Omaha; second vice moderator, Rev. James Bowles of Ft. Madison; recording secretary, Rev. T. L. Griffith of Des Moines; treasurer, Rev. F. C. Bolling of Enterprise; state missionary, Rev. M. J. Burton of Keokuk; members of the ex- ecutive board, Rev. F. B. Woodard of Buxton, Rev. F. K. Nicholson of Dav- enport, Rev. V. S. Cooper of Center- ville.

Mayor James R. Hanna delivered an address of welcome and other talks were made during the day by the Rev. Brice U. Taylor of Des Moines, Elbert R. Hall of Des Moines, the Rev. J. H. Reynolds of Des Moines, Dr. W. F. Botts of Om- aha and the Rev. J. W. Brvan.

Houston, Tex.

Post

OCT 25 1914

NEGROES ELECTED OFFICERS.

L. L. Campbell Is President Baptist
Convention Tenth Time.

(Houston Post Special.)

GALVESTON, Texas, October 25.— Next Monday the last session of the pres- ent annual convention of the negro Baptists of Texas will be held and the present convention will pass into his- tory as the most successful ever held in the State. Today interest centered in the election of officers. President L. L. Campbell of Austin was re-elected for the tenth consecutive year. The com- plete list of officers and committees as determined upon this morning stands as follows:

President, L. L. Campbell, Austin; vice president, E. H. Branch, Houston; secretary, D. T. Shelton, Galveston; cor- responding secretary, L. E. Meador, Forttown; treasurer, W. C. Calloway, Ilgore; statistician, D. D. Evans, Cal- art; Bible institute conductor, H. M. Williams, Galveston; auditor, J. E. Gar- tt, Groesbeck.

The secretaries of the various boards are: Educational secretary, W. H. Ful- ler; State missions, J. G. Gathings, Go- liad; foreign missions, James Kelly, Waco; publication, M. M. Haynes, Aus- tin; church extension, W. R. Toliver, Calvert; ministers' relief, S. T. Floyd, Sherman; evangelical, James Anderson, Orange; endowment, A. F. Ealy, Pales- tine; orphan home, A. Moore, Austin.

Pulpits of the various churches will be filled by delegates attending the conven- tion tomorrow.

Church - 1914 FINANCES ARE IN GOOD CONDITION

The Afro-American
Annual Meeting of the Financial
Board of the A. M. E. Church.

Bishop Parks Presides

Washington, D. C., April 17.—When Bishop H. Blanton Parks, of Chicago, chairman of the Financial Board of the A. M. E. Church, called the board to order Wednesday morning at 10 o'clock, every member was present. Prof. John R. Hawkins is the secretary and treasurer. The meeting was held in the headquarters, 1541 Fourteenth street, N. W., and was attended by Revs. M. W. Thornton, Boston, Mass.; C. H. Murray, Baltimore, Md.; J. M. Gilmer, Cleveland, Ohio; J. C. Anderson, Chicago, Ill.; J. R. Ransom, Kansas City, Kans.; R. H. Singleton, Savannah, Ga.; R. W. Mance, Charleston, S. C.; W. T. Strong, Jackson, Miss.; J. H. West, Montgomery, Ala.; E. J. Howard, Waco, Texas; J. E. Stark, Tallahassee, Fla.; V. M. Townsend, Little Rock, Ark.; C. E. Allen, South Bend, Ind.

The board has charge of the general church fund, known as "Dollar Money," and meets annually for the purpose of auditing the books of Secretary Hawkins, and make the proper distribution of moneys collected in the various conferences.

The report of the secretary for the fiscal year ending March 31, 1914, showed that the total collection of dollar money amounted to \$220,954.84. The collection for the fiscal year ending March 31, 1913 was \$207,961.80, total \$428,916.64, an increase of \$12,993.04.

The amount reported does not include the money raised by 7,000 churches for local purposes, nor the salaries raised for the pastors, and other incidentals.

The money has been distributed as follows: Financial Department, 40 per cent; to Annual Conferences, 36 per cent; to Church Extension, 8 per cent; to Education, 8 per cent; to Missions, 8 per cent. Out

of the 40 per cent the salaries of the bishops, and general meeting expenses of the bishops' council, and other incidentals connected with the general church together with allowances to the widows and orphans of the bishops paid.

For two days the auditing committee was at work and following the report of Mr. Hawkins, was prepared to report. Bishop H. Blanton Parks, of Chicago, in an address said that he was proud of the progress being made by the race. He went back a few days ago so to speak, when it was almost impossible to find a secretary for an annual conference, and now they were plentiful.

Bishop W. H. Heard, was introduced and delivered a short address telling about the work in West Africa, and reported for the conferences already held. He had been visited by Dr. J. W. Ranklin, the missionary secretary he said.

Among the visitors introduced were Revs. H. N. Newsome, Montgomery, Ala.; A. L. Gaines, D. C.; Baltimore; N. Ross, pastor of Metropolitan Church, Washington, D. C.; W. Calvin Chase, editor Washington Bee; Charles Stewart, newspaper correspondent; B. F. Watson, secretary of Church Extension and J. Finley Wilson, editor of the Washington Sun.

GREATEST ORGANIZATION

The Bee Washington
In the history of the African Methodist Church—Prof. J. R. Hawkins Applauded—Editor Chase Prof. Cromwell and Editor Finley Speak.

Perhaps but few people in Washington realize that there is located in the city the headquarters of the greatest business organization among the Negroes in the world, the Financial Department of the African Methodist Episcopal Church at 1541 Fourteenth Street N. W., with Prof. John R. Hawkins, one of the most noted laymen and financiers of the race as secretary and treasurer.

During the past week the Board of Directors of the Department composed of representative men from various parts of the country have been in session passing upon the accounts of Secretary Hawkins, auditing his books. The report submitted to the board showed receipts for the past twelve months to the amount of a quarter of a million dollars and every penny was accounted for, either in

cash or by vouchers.

The Financial Board was called to order Wednesday morning by Bishop H. Blanton Parks, D. D., of Chicago, chairman, who made a short address at the opening, congratulating the members on being present, and ac-

knowing for the good work being done by the secretary. He spoke of the progress made by the race, especially the African Methodist Episcopal church. Roll call showed the following members present:

Revs. M. W. Thornton, Boston, Mass.; C. H. Murray, Baltimore, Md.; J. M. Gilmer, Cleveland, O.; J. C. Anderson, Chicago, Ill.; R. R. Ransom, Kansas City, Kans.; R. H. Singleton, Savannah, Ga.; M. W. Mance, Charleston, S. C.; W. T. Strong, Jackson, Miss.; J. B. West, Montgomery, Ala.; E. J. Howard, Waco, Texas; J. E. Stark, Tallahassee, Fla.; V. M. Townsend, Little Rock, Ark.; C. E. Allen, South Bend, Ind.; and Secretary J. R. Hawkins, Washington, D. C.

Following the opening exercises a number of prominent visitors were introduced, a number of prominent local pastors, and visitors from Baltimore, Philadelphia and other surrounding points. Dr. B. F. Watson, Secretary of the Church Extension Society, made a short address.

Following the opening a number of committees were announced, and the first item of business was the report of Prof. J. R. Hawkins, the efficient secretary. It was said to have been the greatest report ever made to the Board, and the Secretary was highly commended.

The Board has charge of the general church fund known as "Dollar Money." At the last general conference held in Kansas City, Mo., Prof. Hawkins was elected secretary and treasurer. The report submitted by the Secretary was for the fiscal year ending March 31, 1914, with a summary of the work of the department for the two years of the present quadrennium. The report showed a total collection of "Dollar Money" for this year just closed, \$220,954.84; for the previous year, \$207,961.80; total, \$428,916.64, an increase of \$12,993.04.

When it is considered that this amount does not include any of the money raised in the 7,000 churches for local purposes or for payments of salary of pastors and presiding elders, it is regarded as a good showing of one department of the great church organization, and what the race is doing to solve its own problems.

The report of the secretary showed that the dollar money is appropriated as follows:

To the financial department 40 per cent; annual conferences, 36 per cent; Church Extension Department, 8 per cent; Educational Department, 8 per cent; missionary department, 8 per cent.

The forty per cent to the Educational Department covers the expe

ses and salaries of bishops, general officers, allowance for widows and children of deceased bishops, the general expenses of all meetings of the bishops in council, expenses of special committees represented in the church organization and for emergency claims of a general nature, not otherwise provided for.

Out of the thirty-six per cent, superannuated ministers, widows and orphans of deceased ministers, special help for missionary preachers and contingent expenses of each annual conference.

Through the 8 per cent paid to the church extension, the work of building churches and extending work is practically looked after, while the 8 per cent to the educational work goes to wipe out ignorance, and 8 per cent to the missionary department.

Secretary not only submitted a report to cover the past year's work, but offered some plans which will greatly increase the receipts for the next twelve months to be reported to the general conference to be held in 1916 in Philadelphia. An effort is being made to have the secretary raise one million dollars before the close of the year to be applied to the cause.

The Board approved the plans submitted and pledged co-operation to effect this desired result.

Rev. W. T. Strong, of Jackson, Miss., at the opening, led in singing "And Are We Yet Alive," and the opening prayer was made by Bishop W. H. Heard, who has just returned from West Africa.

Among the visitors introduced were Bishops H. M. Turner, of Atlanta, Ga., senior bishop of the A. M. E. Church; W. H. Heard, D. D., from West Africa; Revs. B. F. Watson, D. D., secretary, Church Extension, Washington, D. C.; H. N. Newsome, D. D., Montgomery, Ala.; Hon. W. Calvin Chase, editor of the Washington Bee; Charles Stewart, Chicago, newspaper correspondent; W. Finley Wilson, editor of Washington Sun, W. H. H. Butler, D. D., Washington, Penn.; L. M. Beckett, D. D., Baltimore conference; Mrs. W. B. Derrick, A. L. Gaines, D. D., Baltimore, Md.; Editor W. Calvin Chase, of The Bee, was received with applause. Among other things he said that he never heard such a report, and if he were a member of the board he would move its adoption without further argument. Prof. Cromwell stated that such a report could only come from a layman such as Prof. Hawkins. The editor spoke on similar lines.

Negro Church at Athens

Builds Bakery and Laundry

For Use of Its Members

Athens, Ga., March 21.—(Special.)—Bishop C. K. Nelson, of the Episcopal diocese of Atlanta, will have on his table at home today a beautiful cake sent to him by the children of St. Timothy church, Athens.

St. Timothy is one of the few colored churches of the Protestant Episcopal denomination in the state. Rev. W. Q. Rogers, a negro reared in the south and educated in Massachusetts, is the new rector. He holds that religion without efficiency in productive service to society is helpless. He is building a cook room to his church, where the young will be taught baking; later he will add a laundry in a building on the church lot and other departments are to follow.

Galveston, Texas

NEWS

OCT 2 5 1914

HEADS OF STATE INSTITUTIONS FOR COLORED MAKE PLEA FOR FUNDS TO FURTHER THE WORK.

Fort Worth Chosen as Next Convention City—Officers Are Elected for 1915.

The advancement of negro educational institutions in charge of the Baptist Church was the leading topic discussed by the members of the negro Baptist State Convention in Saturday's session. Principal E. L. Blackshear of the Prairie View State School for negroes, delivered an address on the subject and at its conclusion gave \$100 to be used in the interests of negro education. The trustees of the various colleges made their annual reports. Dr. J. W. Strong, president of the Central Texas College, made an appeal for funds to carry on the work of that institution.

Rev. L. H. Hopkins of Hillsboro and Dr. H. C. Lewis of San Antonio made an appeal for funds to conduct educational work at Guadalupe College. Dr. R. H. Boyd, Nashville, Tenn.; Rev. E. W. White of Gonzales, and others, discussed the advisability of converting the work of the minister's relief board into a mutual Baptist insurance company. A committee was appointed to report on the plan at the state meeting of the board of directors which convenes forty days after adjournment of the present session.

Mass Meeting Monday Night.

Monday night a joint mass meeting of colored pastors and business men of Galveston will be held at which Dr. R. H. Boyd, Dr. W. H. Moses, President L. L. Campbell and others will address the meeting in the interests of the educational work of the convention. It is hoped to awaken sentiment to forward the educational campaign.

The devotional exercises were conducted Saturday morning by Rev. J. W. Carter of Denison and the unfinished business of Friday's session was completed.

Music was furnished by various soloists and quartets. Miss Hazel C. Abrams of Tyler sang a solo.

Fort Worth was selected as the next meeting place of the convention after heated debate. The women's convention spent yesterday in executive session and completed the business before them. Mrs. S. Prince was re-elected president of the State Women's Work without opposition. Mrs. Birdie Bradshaw was re-elected secretary, and Mrs. M. A. B. Smith of Austin will continue as corresponding secretary. Rev. A. E. Ealy of Palestine made the report for the en-

dowment board and H. C. Robinson made the report for the minister's relief board.

Officers Are Elected.

Officers elected for the ensuing year were:

President, L. L. Campbell, Austin; vice president, E. H. Branch, Houston; secretary, D. T. Shelton, Galveston; corresponding secretary, L. E. Meador, Yorktown; treasurer, W. C. Calloway, Kilgore; statistician, D. D. Evans, Calvert; Bible Institute conductor, H. M. Williams, Galveston; auditor, J. R. Garrett, Groesbeck. The secretaries of the various boards are: Educational secretary, W. H. Fuller; state missions, J. G. Gathings; Goliad; foreign missions, James Kelly, Waco; publication, M. M. Haynes, Austin; church extension, W. R. Toliver, Calvert; ministers' relief, S. T. Floyd, Sherman; evangelical, James Anderson, Orange; endowment, A. E. Ealy, Palestine; orphan home, A. Moore, Austin.

Pulpits of the various churches will be filled by delegates attending the convention today.

At 11 a. m. Dr. L. L. Campbell, president of the convention will speak at the City Auditorium.

At 3 p. m. a missionary mass meeting. Among the principal speakers at the mass meeting are Dr. R. H. Boyd, Professor W. H. Fuller, Rev. James Kelly, S. T. Floyd and others. At night Dr. W. H. Moses will speak at the auditorium.

Mount Olive Baptist Church, 11 a. m., Rev. M. M. Haynes; 8 p. m., Rev. L. H. Hopkins. Trinity Baptist, W. M. Taylor, 8 p. m. St. Luke's Baptist, S. T. Floyd, 11 a. m.; J. L. Burrell, 8 p. m. Tabernacle Methodist Episcopal; G. F. C. Curry, 11 a. m.; W. R. Toliver, 8 p. m.

Monday will be given over to executive sessions of the convention, which will be held at the Avenue I Baptist Church.

Brooklyn Eagle

April 1914

NEGROES WILL BAPTIZE.

Feet Washing Part of Easter Ceremonies of Rockaway Sect.

Far Rockaway, April 10—The Church of God, a negro congregation which has a little church on Remsen avenue, will celebrate Easter Sunday with a baptism in Jamaica Bay, near the residence of Joseph Cassidy. At 10 o'clock at least ten converts will wade out into the icy waters of the bay and be immersed by W. E. Paschal, the pastor of the congregation. In the afternoon there will be the Sacrament of the Lord's Supper and the washing of feet in the church.

NEGROES WILL SHARE IN BAPTIST REVIVAL

Great Evangelistic Campaign Will Begin in Atlanta on

May 17

Constitution 5-13-14

The great evangelistic campaign in all the Baptist churches of the city both white and colored, will begin May 17 at 11 o'clock in the morning. In addition to the churches mentioned last week the Grant Park and Temple churches will be in the campaign. The

central committee, and the other special committees, are working hard to have everything in readiness for the campaign.

Campaign Among Colored Baptists. There are thirty colored Baptist churches in the city. The Colored Baptist Ministers' conference have appointed the following central committee to co-operate with the central committee of the white ministers, and Dr. Bruner is arranging the details and conducting the campaign in their churches: P. James Bryant, chairman; A. D. Williams, C. H. Young, E. P. Johnson, Cyrus Brown, W. F. Paschal, W. W. Floyd and R. R. Smith.

The colored churches have been divided into three groups for the campaign, as follows: Northside group: Ebenezer, Mt. Olive, Mt. Pleasant, Mt. Zion, Butler Street, St. Luke, West Beulah, West Antioch, East Antioch, East Beulah and Reynolds town. Westside group: Macedonia, West Hunter, Friendship, Mt. Pisgah, Woodward, Little Mt. Olive, Shiloh, Little Friendship, Providence, Philadelphia. Summer Hill and Pittsburgh group: Reed Street, Frasier Street, Bethlehem, Zion Hill, Iconium, Martin Street, South Atlanta, Providence (and all other churches and missions not mentioned in the above list).

The services in the campaign among the colored people will be conducted as follows: A great central meeting will be held daily at the Wheat street church in the afternoon. The service from 3 to 3:45, will be a personal workers' conference under the direction of Raleigh Wright. An inspirational service will be held from 3:45 to 4:30, during which reports from the several meetings of the previous night will be made and a short sermon by one of the white evangelists will be preached.

The services in the three groups will be held as follows every night: Northside group, Rev. J. W. Bailly, evangelist. Meetings, first week, at Wheat street church; second week, at Ebenezer church; third week, at Mount Olive church, and so on as long as the meetings shall last; it will move from church to church. West side group, Rev. B. M. Griggs, evangelist. Meetings, first week, West Hunter church; second week at Macedonia church; third week at Friendship church, and so on as above indicated. Summer Hill and Pittsburgh group, Rev. Richard Carroll, evangelist. Meetings, first week at Reed street church; second week, at Zion Hill church; third week, at Providence church, and so on as above indicated.

A great get-together meeting for the colored people will be held on May 1 at 5 p. m. at the Wheat street church. At this meeting the three colored evangelists will speak, and Dr. Bruner will be present to speak. This will be a great time.

The great Baptist Sunday school rally will be held at the great auditorium the second Sunday in May, 3:30 in the afternoon. Every Baptist Sunday school in the city and suburbs will attend this rally in a body. This will be an interesting program for the occasion. This will be announced later. Let every superintendent get ready for the occasion.

NEGRO METHODISTS HOLD A GENERAL CONFERENCE Advertiser 5-20-14
Two New Bishops Elected and Birmingham Man Made Secretary of Board of Education.

ST. LOUIS, MO., May 19—Two new Bishops were elected by the General Conference of the Colored Methodist Episcopal Church in quadrennial session here today. Rev. R. A. Carter, presiding elder of the Atlanta, Ga., district, and Rev. N. C. Cleaves, of Columbia, S. C., were the men made bishops. Bishop Cleaves was elected

from the pastorate, never having held office in the church. The two men will replace Bishop Lane who retired and opened with a retrospective fore

Bishop Stewart, who was retired. Rev. J. C. Martin, of Memphis, Tenn., was elected Treasurer of the Church. Rev. A. R. Calhoun, of Pine Bluff, Ark., was named General Secretary of the Erworth League.

The conference also created a Board of Education to assume supervision of the fourteen schools controlled by the church. Rev. J. A. Bray, former president of the Lane College, Jackson, Tenn., and Miles College at Birmingham, Ala., was chosen secretary of the

CONVENTION OF SUNDAY SCHOOLS

North Carolina State Body Meets In Durham.

PROGRAM OF MANY TOPICS

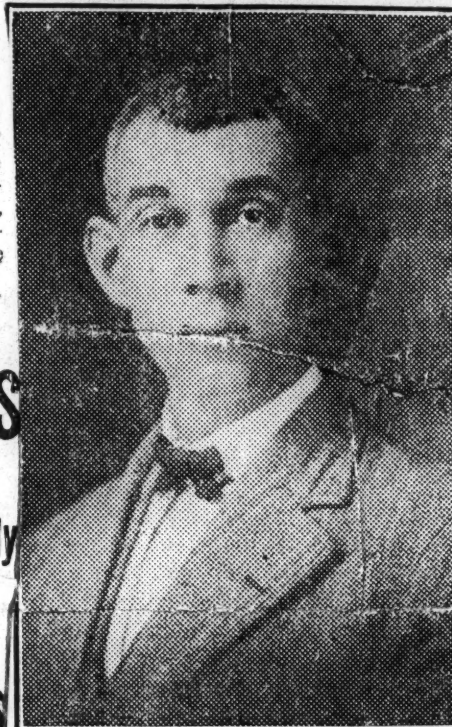
The Central
Delegates and Visitors in Large Numbers Enjoy Contact With Leaders Religious Thought—President A. Moore Recommends Increase In Annual Funds For Educational Work.

Durham, N. C.—From the singing of the first anthem by the augmented chorus of a hundred voices down to the last benediction there was an atmosphere of cordial fellowship and mutual co-operation in the legislation, deliberations and discussions of the state Baptist Sunday school convention which met here recently. More than 500 delegates and visitors were present. Dr. A. M. Moore, the president, being incapacitated by a severe kick from his horse the previous night, was unable to officiate, and Dr. E. Mings Brawley presided.

Dr. Brawley with few but thoughtful words welcomed the delegates on behalf of the church and introduced Mr. C. C. Spaulding. Mr. Spaulding extended greetings to the convention on behalf of the colored citizens of Durham and introduced Mayor W. J. Brogan. The mayor is a forceful speaker and possessed a rare knowledge of the problems of Christianity, fortified by extended practical experience and natural sincerity of purpose. His address was frequently interrupted by enthusiastic applause. Dr. E. E. Smith of Fayetteville responded to the welcome addresses. The annual sermon was preached by Dr. C. S. Brown of Winton, N. C.

The president's annual address was

read by A. L. Holsey. The address opened with a retrospective fore



PRESIDENT A. M. MOORE.

thought, in which the work of the past year was reviewed. The need of co-operation and closer contact between the church and Sunday school and a suggestion offered that the fund maintained by the convention for the aid of deserving girls who are attending school be increased to \$500 per year were also points of interest in the president's address. Dr. Moore favored a plan to help promote, control and maintain the theological department of Shaw university, making this institutional work in the state. He also favored institute work for Sunday school teachers in district conventions.

Dr. A. W. Pegues, the corresponding secretary, followed the president's address with his annual report. His findings and recommendations included better equipment and more literature for the Baptist schools of the state; a closer relationship between the state convention and the district convention; an increase in the scholarships for dependent girls to \$25, and more attention

on the orphan asylums. The newly appointed missionary secretary, Rev. M. A. Tally, made an encouraging report. The report of Colonel James H. Young, the treasurer, was convincing proof that the convention is making rapid progress.

"Teacher Training" and "Sunday School Evangelism" were subjects ably discussed by Dr. E. M. Brawley and Rev. A. B. Vincent. Dr. S. N. Vass, travelling secretary of the American Baptist Publication society, delivered a

highly instructive Bible lecture. The round table discussion, led by Dr. E. E. Smith and Rev. J. H. Moore, were very interesting and helpful. The receipts of this session amounted to \$1,100.

A Layman's Missionary association was organized and will hold its next meeting at Hamlet, N. C., in November. Professor J. W. Paisley was elected president and Professor J. A. Dyer corresponding secretary.

NO COLORED BISHOP

The Christian Recorder
Colored brethren are renewing the old agitation for the election of a bishop of African descent. But they do not seem to stand a very good chance to succeed. 4-23-14
And why?

Because they threw away their best argument at the last General Conference. One of the white men who was elected a bishop never could have been elected but for the peculiar campaign which his friends put up, viz.: that he had spent much of his life among colored people, that he was the special friend of that race, and, if elected, would devote his life to episcopal leadership among the colored people. That plea won him the election.

The bishop referred to has kept his pledge. He is devoting himself with fine zeal to work in the colored conferences, and his successful leadership will make impossible the election of a colored bishop for years to come. And the colored leaders of our church should not complain, for they heartily supported the plan.—From Methodist Times

Des Moines, Ia.

CAPITAL

SEP 11 1914

BATES MODERATOR NEGRO BAPTISTS

The Rev. S. Bates of Des Moines was elected moderator of the Iowa-Nebraska Negro Baptist association, at yesterday's session of the association's annual convention. Other officers elected were:

First vice moderator, Rev. W. F. Botts of Omaha; second vice moderator, Rev. James Bowles of Ft. Madison; recording secretary, Rev. T. L. Griffith of Des Moines; treasurer, Rev. F. C. Bolling of Enterprise; state missionary, Rev. M. J. Burton of Keokuk; members of the executive board, Rev. F. B. Woodard of Buxton, Rev. F. K. Nicholson of Davenport, Rev. V. S. Cooper of Centerville.

Mayor James R. Hanna delivered an address of welcome and other talks were made during the day by the Rev. Brice U. Taylor of Des Moines, Elbert R. Hall of Des Moines, the Rev. J. H. Reynolds of Des Moines, Dr. W. F. Botts of Omaha and the Rev. J. W. Bryan.

Church - 1914

Nashville, Tennessee

COLUMBIA NEWS OF COLORED PEOPLE



PROF. E. W. BENTON.

COLUMBIA, Tenn., April 25.—(Special.)—The eighth convocation of the Colored Catholics of the Diocese of Tennessee was the unusual event of the week here. The sessions were all held in Holy Comforter church, beginning Monday night and concluding Wednesday evening at 8 o'clock. They were interesting from beginning to end.

The archdeacon of the diocese, the Reverend E. T. Demby, presided, and Rev. J. H. King was secretary of the convocation. Revs. A. G. Coombs of Nashville, William H. Wilson of Mason, and W. A. Bruce of Jackson were among the attending priests. Layman H. L. Keith and Mrs. Julia Williams were the Nashville people who read important papers at the meeting.

The convocation opened with a fine address by Bishop Gallor, Monday night. The bishops of the diocese spoke in his usual manner to the members of the convocation and to an audience of the most intelligent colored people of Columbia. A goodly number of white people were also present. The address of Bishop Gallor was progressive and missionary in character and he emphasized, as he generally does, that the main thing to be kept in the minds of the Episcopalians is the fact that quality should be stressed always in the additions to the church both numerically and spiritually.

Prof. H. L. Keith of Nashville and the Reverend J. Henry King of Mason, were chosen to represent the convocation at the diocesan convention to be held at Memphis, beginning next Wednesday night and continuing for three days. Miss Nanie Morton, who several weeks ago took the state board for licensed embalmers at Nashville, has been officially notified that she was successfully attaining a high average. She also received her certificate. She is a member of the firm of Julia Morton & Co., funeral directors of this city.

THE BAPTIST NATIONAL CONVENTION.

The National Baptist Convention at Philadelphia, where the greatest battle ever recorded took place, and the brain of the brotherhood from all sections were there. The commissioners that were appointed at Nashville, Tenn., last year, to investigate the reasons why Rev. R. H. Boyd, D. D., LL. D., should hold two leading offices in this body, representing 2,500,000 colored Baptists in the United States. The offices in question were: Secretary of the Home Mission Board and Secretary of the Sunday School Publishing Board. Dr. Boyd has held both of these offices since their inauguration and has been the moving spirit in bringing them into existence. Nevertheless, the commissioners appointed carefully considered the matter, finally announcing its readiness to report. When the report of the commission was read by Dr. Parish, it was found that the commission recommended that Dr. Boyd could no longer hold both of these important offices, and thus the guns were trained. The convention decided that each be given a fair hearing and the following were selected to represent each side: For adoption of the report, Dr. E. W. D. Isaac, Dr. Sutton E. Griggs and Dr. L. K. Williams against the adoption of the report, Dr. L. L. Campbell, Dr. W. H. Mose and Dr. R. H. Boyd. After a heated debate, when the votes were counted it was found that a leading majority favored the adoption of the report which lifted from the shoulders of Dr. R. H. Boyd the double responsibilities and left him to devote all his time to the fostering of the Sunday School Publishing Board. Dr. Joseph A. Booker of Little Rock, Ark. was elected to succeed Dr. Boyd as secretary of the Home Mission Board.

GREAT CHURCHMEN

ASSEMBLE HERE.

The Federal Council of the Churches of Christ in America.

Hon. W. J. Bryan Speaks.

Colored Delegates in

Attendance.

The opening session of the annual meeting of the Executive Committee and the commission of the Federal Council of the Churches of Christ in America took place Tuesday, Dec. 8, in the auditorium of the white Y. M.

C. A. building, corner of Seventh and Grace streets, in this city, at 9.30 A. M. This is the greatest aggregation of religious influence in this country. Mr. Andrew Carnegie, the multi-millionaire, is patron of the movement and its membership is made up without regard to race, creed or color.

COMMISSION EVANGELISM.

The Commission on Evangelism convened Tuesday at 9.30 A. M. Chairman Roberts presided. Rev. A. L. Gaines, D. D., of Baltimore represented the A. M. E. Church. His timely remarks were well received. Rev. P. A. Wallace, D. D., represented the A. M. E. Zion Church, although Bishop Alexander Walters did not arrive until Wednesday. Rev. Dr. W. F. Graham, D. D., was present in behalf of the National Baptist Convention. He spoke as follows:

The Negro National Baptist Convention represents 2,300,000 members. Fifty years ago, it is said from reliable statistics, that there were 400,000 Negro Christians in the Southland of all denominations. The Negro Baptists therefore have made wonderful strides in the work of evangelism. The preaching of Negro Baptist ministers has never ceased to be evangelistic. With them the gospel means repentance, faith and an open expression of the same. The term regeneration always means to Negro Baptists a new birth in Christ brought about by repentance, faith and prayer, never disassociating the presence and influence of the Holy Spirit. In fact, whatever may be done in human efforts to bring souls to Christ, it has no value to the conception of Negro Baptists unless, as they believe, the Tribune Godhead has had something to do with it.

This comes from the fact that we have never cut loose from the pure gospel preaching which we learned from the white preachers in days gone by who delivered unto us the old-fashioned gospel on fire with the Holy Spirit. The present day white ministry may have left, in some instances, the old landmark evangelistic way of preaching, but the Negroes are still in love with men like Andrew Fuller, the great Dr. Jeter, Spurgeon and others of that class—in fact, the gospel as preached by Wesley and Whitfield is not yet to us out of date.

We have no commission yet appointed on evangelism, but one would have been appointed in our last National meeting in September but for lack of time for its consideration. A before Mr. Bryan gave notice that commission, however, or a standing he would have something to say He committee, is needed; this because there are hundreds of men among us in these latter days working as evangelists whose doctrines, methods and theories are injurious to pure Christianity. The result, therefore, is we

have thousands of people in our churches today who have never been born again. A very great need in our denomination is careful Christian training of those brought into the church through great revivals. This must be the work of qualified pastors, intelligent church officers, sweet religious homelife and a general uplift of Negro Baptist Church life. That evangelism which will have for its final object, not merely great numbers, but Christian edification, will do most good for the Negro Baptists.

EXECUTIVE COMMITTEE MEETS.

The Executive Committee met at 9:30 Wednesday morning. Bishop Alexander Walters, the noted divine of the A. M. E. Zion Church, was invited so to do and he conducted the religious exercises. It was indeed an imposing gathering. The colored delegates present were Rev. J. E. Ford, D. D., of Jacksonville, Florida; William H. Steward, of Louisville, Kentucky, and John Mitchell, Jr., of this city, representing the National Baptist Convention, and also Rev. Walter H. Brooks, D. D., of Washington, D. C., representing the same body in the Commission on Temperance. Bishop Alexander Walters, D. D., of New York, and Rev. P. A. Wallace, D. D., of Philadelphia, representing the National Baptist Convention on the Commission on Evangelism. Rev. J. A. Hamlet represented the C. M. E. Church. He resides at Jackson, Tenn.

THAT HORRIBLE WAR

The business was mostly routine, dealing with the reports of the Commissions and the officers. There was a general sentiment expressive at the horror over the terrible calamity of war in Europe. There was a whispered conversation with the Chairman, who later announced that Hon. William J. Bryan, who was also a member of the Executive Committee would soon appear. It was not long before the "Great Commoner." Hon. William Jennings Bryan, Secretary of State, came through the door on the rostrum and smilingly greeted the assembled throng which arose to tender a welcome and a wave of applause followed.

MR. BRYAN'S REMEDY

Mr. Bryan waved them to their seats and then spoke briefly. He resumed his seat and then business proceeded. It was not long though before Mr. Bryan gave notice that he would have something to say He was the recipient of enthusiastic applause when he arose to speak, which was repeated at the close. He spoke on temperance and he advocated teetotalism in the use of spirituous liquors. He replied to the

humorous allusions to grape juice and explained how it came to be on the table at a reception to the ambassadors and foreign representatives.

THE MOST EFFECTIVE SOLUTION

He said that no matter how some men might disagree as to the best way to check the liquor traffic, there was no disagreement as to the wisdom of stopping it at each man's mouth. This could best be done by the individual pledging himself not to take or use intoxicating beverages. He told of his success in securing the signatures of 4,000 students to a temperance pledge. Mr. Bryan stated that he had intended to speak 15 minutes, but he now found he could not complete his remarks within that time.

THE AUDITORIUM MEETING

At the conclusion, he retired, although he was a member of the committee. A few moments later, the committee adjourned until Thursday afternoon at 4 o'clock. It was announced that all members of the Executive Committee would occupy seats on the platform at the City Auditorium, where Dr. Shaller Matthews, Dean of the Chicago University, and President of the Federal Council, and Hon. William J. Bryan would speak. Promptly at 8 o'clock the exercises began.

COLORED FOLKS THERE, TOO

Arrangements had been made for colored people and they occupied the right tier on the main floor. About 200 took advantage of the opportunity. The remaining seats on that side were filled by white people. There were about 4,000 people in the audience. On the platform were all the members of the Executive Committee, the officials and other distinguished persons. The following colored delegates were there too: Bishop Alexander Walters, D. D., Rev. P. A. Wallace, D. D., Rev. J. E. Ford, D. D., Rev. J. A. Hamlet and John Mitchell, Jr., Wm. H. Steward.

ENTERTAINMENT COMMITTEE

The local entertainment committee for the colored delegates were there too. They are: Rev. W. H. Stokes, Ph.D., Rev. S. C. Burrell, Rev. W. T. Johnson, D. D., Rev. J. C. Stephenson, Rev. Paul C. Easley, who represented Rev. S. S. Morris, who was out of the city.

Rev. Asbury Christian, D. D., presided over the meeting. Singing was under the management of Prof. Walter C. Mercer. He had a large singing class for all joined in the hallelujahs. Bishop E. R. Hendrix gave a brief sketch of the Federal Council.

cil.

TWO GREAT ADDRESSES

Prayer was offered by Dr. Russell Cecil. The introduction of President Shaller Mathews was the signal for applause. He is a speaker of commanding appearance and entertaining delivery. He drove home his acts in a masterly manner. At the conclusion, the singing served as a brief respite and then the house went wild, when the presiding officer proceeded to introduce Secretary of State William J. Bryan. Mr. Bryan delivered a regular sermon upon the principles of the Holy Bible, and when most people thought he was about to conclude, he naively remarked that this was not his subject, and then proceeded to discuss 'Church Unity and the Peace Movement.'

A MASTERLY EFFORT

There was not an uninteresting moment from the time he began his remarks until he concluded them. His reference to President Wilson and his efforts for peace provoked tumultuous applause. The address of Hon. William Jennings Bryan was an oratorical gem and his enunciation of great principles constituted a platform upon which all could stand. The colored contingent was as rapturous in applauding his remarks as was the white. Rev. W. C. James announced the benediction. It was 10 o'clock.

DELEGATES VOTED TO REMAIN IN M. E. CHURCH

In the Constitution of last Saturday there appeared a news item which stated that at a meeting of 200 delegates, representing 18 colored annual conferences, who met at Nashville last week, the delegates voted to withdraw from the Methodist church in 1916.

This was an unintentional error. The information was conveyed to The Constitution by a man representing himself as having been present at the meeting.

G. W. Arnold, district superintendent of the Atlanta district and a delegate to the Nashville convention, makes the following statement of what really did transpire:

"The delegates did not vote to withdraw from the Methodist Episcopal church in 1916, but they did decide to remain in the church; asked the bishops to submit to the fall and spring conferences of 1915-1916 the amendment of the general conference of 1912, which provides for bishops of races in the Methodist Episcopal church. They asked for greater support to the mission work in Africa, endorsed the prohibition movement and urged greater increase in the membership of the church and the Sunday school work."

Rev. H. M. DuBose, one of the leaders of the Methodist Episcopal church, in discussing the subject of organic union, now a foremost topic in Methodism, says frankly in a recent article in the Christian Advocate of New York, that the status of the Negro is one of the stumbling

blocks in the way of Methodist union and that it must be settled fundamentally and not by temporary expedients. We should certainly be pleased to know Dr. DuBose's method of settling the matter.

Houston, Tex.

June 29

NEGRO BAPTISTS IN SESSION.

Four Thousand in Attendance at Encampment in Austin.

(Houston Post Special.)

AUSTIN, Texas, July 23.—Four thousand negroes are in Austin attending the St. John Negro Baptist encampment which opened here Tuesday morning at the St. John Orphans' home, one mile north of the city. The annual parade of the encampment delegates started for the Ebenezer Baptist church at 10:30 Tuesday morning, led by Tom Allen, Austin's only negro policeman. In the line of march were 500 cadet boys from the Ebenezer Sunday school, followed by more than 500 girls, representing the Metoka, Galeda and intermediate departments of the Sunday school.

Moderator L. L. Campbell called the encampment to order and the forty-seventh annual session of the St. John Negro Baptist encampment had begun. The opening sermon to the encampment was delivered by Dr. W. H. Moses, Knoxville, Tenn.

Mutual Aid Societies' Ruling.

(Houston Post Special.)

AUSTIN, Texas, July 23.—The attorney general's department held today in a ruling to the commissioner of insurance and banking that local mutual aid societies doing business in Texas can not be incorporated; that there is no law authorizing their incorporation. It is pointed out, however, that these organizations may operate as unincorporated associations, provided they make the necessary annual statements to the department of insurance and banking.

ENTERPRISE

JUN 7 - 1914

NEGRO CONVENTION BEGINS WEDNESDAY

THE NATIONAL BAPTIST SUNDAY SCHOOL CONGRESS.

Will Attract Notable Negroes From All Over the Country—Gathering Will Run Through Sunday.

The largest and most important meeting ever held in Beaumont among the negroes will be the National Baptist Sunday School congress which will convene here next Wednesday morning and continue in session through Sunday. It will be attended by some of the most noted negroes in the country. Already the local committee has ar-

ranged for the entertainment of all who will attend. The homes of the colored people all over the city will be filled with delegates and arrangements have been made for the officials. The negro Baptists of Beaumont are well organized and there is no question about the entertainment. The white people of the city have assisted as far as possible in the preparation.

Beaumont has always welcomed to the city any organization that has for its object the moral uplift of the people, and the reaching of the lawless class and making of them law-abiding citizens as will be the result of the gathering of Sunday school workers from all parts of the country.

The official train will reach the city Wednesday morning about 10 o'clock over the Southern Pacific from New Orleans, bringing Rev. R. H. Boyd, Nashville, Tenn., director; C. H. Clark, D. D., Nashville, Tenn., chairman; J. P. Robinson, D. D., Little Rock, Ark., vice chairman; W. S. Ellington, Nashville, Tenn., arbiter and blackboard secretary; Henry Allen Boyd, Nashville, Tenn., recording secretary; J. M. Easterling, Chattanooga, Tenn., assistant recording secretary; Eleanor A. Battle, official stenographer; Nellie E. King, Nashville, enrollment clerk; N. H. Pius, Nashville, superintendent of training and chorister; Thomas W. J. Tobias, assistant chorister; Wimmiam Beckham, Nashville, field secretary; E. M. Griggs, Palestine, Texas, district missionary; F. W. Lancaster, Jacksonville, Fla., general missionary; H. M. Williams, Galveston, Texas; Cora B. Annis, Cleveland, Ohio; Lizzie B. Fouse, Lexington, Ky.; L. U. Chambers, Pickens, Miss.; A. L. Franklin, Philadelphia, conductors of G. G. Galades Bible class; H. W. Rambo, J. B. Ridley, Nashville, Tenn., Dr. R. M. Riddick, Atlanta, Ga.; A. T. Ayers, Muskogee, Okla., conductors Metokas Bible class; J. M. Codwell, H. I. Monroe, Topeka, Kan., Maud A. B. Smith, advanced teachers; Bertha L. Smith, Meridian, Miss.; H. A. Richardson, Lake Charles, La., Mrs. L. P. Eldridge, Union Town, Ala., intermediate and primary teachers; J. D. Crenshaw, editor of Union Review; L. P. Pollard, editor New Idea, Selma, Ala.; H. B. N. Brown, editor Louisiana Baptist, Alexandria, La.; H. W. Russell, Atlanta, Ga.; S. H. Johnson, Nashville, Tenn.; William Crudup, Chicago, Ill.; Oliver J. Carter, San Antonio, Texas, Texas superintendents; L. L. Landers, Nashville, Tenn.; H. D. Hubbard, Stratoga, Miss.; Laurine C. Taylor, Cincinnati, Ohio, in charge of congress exhibit; Maggie Russell, Atlanta, Ga.; D. T. Shelton and L. E. Bushnell, editor Hope, Chicago, in charge cradle roll; Dr. John E. Ford, Jacksonville, Fla., and Rev. William Hicks, D. D., Union Town, Ala., conductors of Bible conference; Charles Stewart, A. M., Chicago, Ill., and N. B. Dodson, Brooklyn, N. Y., in charge of department.

The local committee and the Texas delegates will form a special escort to the official train, and will march through the streets to the headquarters where the delegates will be assembled. Several committees will be organized, and it is expected that addresses of welcome will be delivered. The delegates from Louisiana will be as special escort to the officials on the special train. Delegates from Kentucky, Ohio, Indiana, Illinois, Georgia, Tennessee, North Carolina, South Carolina, Virginia, Washington, D. C., and

the east will be on the special train. The first session will be held Wednesday afternoon. Dr. C. H. Clark will make the opening address and will be followed by Dr. R. H. Boyd and Rev. Henry Allen Boyd. Prof. R. B. Hudson will also speak and then the program will be entered into. This will be followed in the evening session by addresses of welcome from the Beaumont and Texas officials.

In speaking of the meeting, Rev. Henry Allen Boyd says:

"I expect this to be the largest and most enthusiastic meeting ever held in the history of the congress, and it will be a triumph. We are struggling to save the young negroes of this country from looking up, and I think in this we will be successful. The negro must look to the negro for inspiration, for help, for encouragement."

"The Sunday school has always played an important part in our racial life, and I hope it always will be. If I have accomplished anything in this world, I owe it to my Sunday school training. We want to put more stress on this work. So many of our young people who come out of school drift away from the Sunday school, and we want to get them back. We want them to see the good they can do. In the delegation this year we will have doctors, lawyers, bankers, business men, and women, teachers, professors, working men and women. Every business, trade, profession followed by our people will be represented. We only want to do good in Texas and help our people in Beaumont."

The annual address by President T. S. Sandefur, D. D., discussed every phase of the work of the convention. He paid a tribute to Governor Hays, declaring that he was the governor of all the people, and wanted to see all the citizens of the state do well and was a man who believed in law and order. In speaking on the race question, Dr. Sandefur said:

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Church - 1914

SEP 12 1914

DR. WASHINGTON URGE NEGROES BACK TO LAND

Tells Baptist Convention Soil Is
Best Agency for Redemp-
tion of Race

WHITE MAN BEST FRIEND

Always Ready to Help the De-
serving—Competition of For-
eigner Must Be Met

A powerful plea for the negro to ac-
quire the thousands of uncultivated acres
in the south and other sections of the
United States and excel in agriculture,
was made last night by Dr. Booker T.
Washington, of Tuskegee Institute, in
Convention Hall, Broad street and Alle-
gheny avenue.

The noted negro educator addressed an
audience of more than 5000 negroes at the
National Baptist convention.

Doctor Washington asserted that the
American negro must get "off the de-
fensive" in the matter of education,
health and morals. He urged that negroes
remedy their living conditions so that
their white neighbors would have no
cause for criticism.

In speaking of the opportunities for
the negro in agriculture, he said: "The
soil knows no color line. It will re-
spond just as splendidly to a black hand
as to the whitest hand in the world."

Urging the members of his race to get
back to the soil and stay there, he de-
clared that there were 2,000,000 acres of
uncultivated land in the south that could
be tilled with great advantage by the
negro.

"I want to teach my people to go into
the earth," he said, "and get out the
great riches that are hidden there. These
riches will produce homes and higher
standards of living."

Doctor Washington urged that every
negro community appoint a reporter to
tell the newspapers about the good things
that negroes accomplish.

"You will find," he said, "that the pa-
pers will become so full of these good
accounts of our race that there will not
be room enough to tell about the negro
criminals."

"The time has come, in my opinion,
when we should enter upon a new policy;
that is, get off the defensive, the nega-
tive, the mere critical, resenting, 'getting
back' side of life, and enter upon a defi-
nite, progressive, constructive program.
One big, definite piece of constructive
work will go further in removing race
prejudice and giving us a higher standard
before the world than all the defending
and explaining and 'getting back' can

possibly accomplish.

"We must get off the defensive in re-
lation to material growth. Let us make
the house we live in so attractive and
comfortable inside and outside that there
will be no earmarks; that the gate will
not be off the hinge, the palings off the
fence, or the window glasses knocked
out and old pillows stuffed in the vacant
places. These are all earmarks which
give colored people a bad reputation.

Urges 'Back to the Land'

"In this country, mainly in the south,
there are 200,000,000 acres of unused and
unoccupied land. We should get our
share of this land before it is too late.
Thousands of dollars' worth of meat
every year is being imported from Aus-
tralia and South America. Thousands
of dollars' worth of eggs are being
brought into this country from China.
We should go into the soil and do our
share in supplying this country with
these valuable products.

"We must get off the defensive in
education. We must get intelligence so
fast that we will keep the world won-
dering how it is possible for the negro
to get and use education so fast. Already
69 per cent of our people in this country
can read and write. Within the next
twenty or thirty years we must grow
to the point where 75 or 80 per cent can
read and write.

"We must get off the defensive in mat-
ters of health. In too many sections of
this country, especially in the large cities
in the north, the death rate among our
people is high. I fear we talk too much
about sickness and not enough about
health; too much about death and not
enough about life.

"We must keep in mind, especially in
these northern cities, that if we would
have strong, healthy bodies, we must
prevent our young men from spending
their nights in barrooms, gambling dens,
poolrooms, billiard halls and dance halls.
We cannot yield to these practices and
have good, strong, healthy bodies, able
to compete in industry with the foreign-
ers who are flocking into this country.

Warns Against Idleness

"We must get off the defensive in re-
lation to the idle criminal element. We
must get rid of the idlers and criminal
element to such an extent that we will
keep the world wondering how it is pos-
sible for the negro to lead such indus-
trious, law-abiding lives. One idle man
in a community advertises the race to
its disadvantage more than five hard-
working industrious men.

"We must get off the defensive in
reference to our relations with the white
man. Despite wrongs and injustices in-
flicted upon our race in this country, the
American white man, all things con-
sidered, is more disposed to give the
negro a fair chance than any white man
to be found anywhere in the world.

"In the future we must advertise our
white enemies less if we have any, and
our white friends more. We must not be
content to hold the white friends we
have, but branch out into new territory
and every year make new white friends.
We must get the white man to visit our
churches, our Sunday schools, our busi-
ness and educational enterprises, so that
the white man can come into contact
with that which represents the best in
negro achievement.

"Already the white people in South
Carolina, as the recent primary election
indicates, have determined to let the
world know that they favor the protec-
tion, the education and uplift of the negro
instead of the degradation of the negro.
The time has passed in the south, in my
opinion, when any white man will at-
tempt in the future to ride into a high
social office by abusing the negro."

Philadelphia Record

NEGROES URGED UPWARD BY BOOKER WASHINGTON

Educator Tells Colored Baptists
Constructive Work Will
Emancipate.

MUST SHOW THEIR WORTH
Abandon Defensive Attitude
and Demonstrate Real Abil-
ity Is His Advice.

Outlining a definite constructive pro-
gram for the uplift of his race, Book-
er T. Washington, foremost negro edu-
cator of the world, poured forth a
message of promise for a higher and
better life to 15,000 negroes assembled
last evening at the National Baptist
Convention, in progress at Conventi-
Hall, Broad street and Allegheny
avenue.

The man who has put himself at the
head of his race by the education
work he has carried on at Tuskegee In-
stitute told his large audience that the
time had come for the colored people
America to adopt a new policy. I
told them to abandon the defensive and
begin a constructive work which would
do more toward removing race prejudice
than all the defending, explaining and
back-talk can accomplish. Mr. Wash-
ington pointed out that the first require-
ment in the new policy is for the colored
man to be proud of his race and color.
There were many white persons in the
audience, and the speaker told them
amid the cheers of his hearers, that he
would not change race or color with the
whitest one in the audience.

"There is no group of our people any-
where in the world that have been so
watched and studied to such an extent
as the 10,000,000 negroes in the United
States," declared Mr. Washington, "and
the race prejudice from which we suf-
fer cannot be talked down. The only
way for the colored man to get rid of it
is to begin to make so much progress
in every walk of life that the white peo-
ple will be kept so busy talking about
the wonderful progress that they will
have no time to talk ill of the negroes."

The speaker urged upon the delegates
assembled here from virtually every
State in the Union to go back to their
people and tell them to make friends
with the white man and begin work of
construction.

"A Baptist church," he said, "may
criticize the weakness of a Methodist
church, but that does not hold the Bap-
tist back or push the Methodist for-
ward. Our damning the white man
does not hurt him; his damning us can-
not hold us back. Everywhere we want
to begin the constructive program and
keep everybody talking about us. We
must get off the defensive in relation
to material growth. Let us make the
house we live in so attractive that there
will be none of the earmarks of colored
property about it. Put the gate back
on its hinges, take the pillows which
have been stuffed in the broken win-

dows out and put in new glass. Get
to work and make the part of the city
you live in so attractive that the people
will want to move into that section.

Must Emphasize the Good.

"In the future we should say less
about the negro who does not own his
own land, and more about the negro
who does. We must get off the defensive
in reference to employment and adver-
tise less the man who has no work and
talk more about the man who has a good
job. In education we must also get off
the defensive by getting intelligence so
fast that we will keep the world won-
dering how it is possible for the negro to
get and use education to such good ad-
vantage. We should get off the defensive
in our relations with the white man. De-
spite the wrongs inflicted upon our race
in this country, the American white man
is more disposed to give the negro a fair
chance than any white man in the world.
In the future we must advertise our
white enemies less, if we have any, and
our white friends more."

A plea for the universal brotherhood
of man was made at the afternoon ses-
sion by Dr. T. C. Walker, of Augusta,
Ga., who is known as the Black Spur-
geon of America. Dr. Walker drew
cheer after cheer from the large audi-
ence of colored people, who look upon
him as the greatest preacher of their
race. His address sparkled with char-
acteristic negro humor, but he became
serious when he drove home to his
hearers the principle that the Almighty
knows but one race, and that is the
human race.

"We colored Baptists believe in prac-
tical and applied Christianity. We
know that there is in America a need
for this kind of religion not only by
the colored man, but by his white
brother as well. The great trouble
comes when a man attempts to live a
practical Christian life. It is exactly
like a man riding a bicycle—he must
either be all on or all off.

Not Mentally Inferior.

The great colored preacher who has
often found such men as ex-Presidents
Taft and Roosevelt and John D. Rocke-
feller coming to worship in his Augusta
church, declared the idea that the black
man is mentally inferior to his white
brother.

"Color has nothing to do with intel-
ligence," he said. "Ignorance will stay

Philadelphia
Chronicle

AUG 15 1914
NEGRO BAPTISTS
CHOOSE OFFICERS

At the evening session of the South
Texas Colored Baptist Association
held at Shiloh Baptist Church last
night, the following officers were
elected: Recording secretary, the
Rev. A. E. Raz; assistant secretary, C.
H. Jones; corresponding secretary, J.
C. Curtis; treasurer, W. H. Snow.
Members of the executive board, the
Rev. J. E. Edwards, W. E. Smith and
L. Griffin.

Two white clergymen, the Rev. W.
F. Smith of Trinity Methodist Church

Dr. I. F. Key of the McKee Street
Church, were present at the night ses-
sion and congratulated the delegates
on their good work.
Election of officers for the coming
year will be held Saturday.

NEGRO BAPTISTS ELECT

Moderator Advocates Negro Teach-
ers for Negro Pupils.

EAST LIVERPOOL, O., Aug. 4.—The
Negro Union Baptist Association opened
its annual convention here this morning.
The district comprises 28 churches in
Eastern Ohio and Western Pennsylvania.
There officers were elected: Moderator,
Rev. Dr. R. C. Fox, Pittsburgh; vice-
moderator, Rev. Dr. I. R. Hall, East
Liverpool; recording secretary, T. M.
Sellers, Pittsburgh; corresponding sec-
retary, P. B. Tutt, Pittsburgh; treasurer,
Rev. Dr. Robinson, Pittsburgh. Mod-
erator Fox advocated negro teachers for
negro pupils.

COLORED BAPTISTS HEAR WANAMAKER

Merchant Tells Them Their Race
Has Made Wonderful Progress
Since Emancipation.

In an informal talk in Egyptian Hall
at Wanamaker's store yesterday, John
Wanamaker told 2000 colored men and
women, who, were in attendance upon
the National Baptist convention, what
he thought of the advances made by
the members of their race since the
Emancipation Proclamation.

Rev. D. Worden, superintendent of
national Sunday school work in the
United States, representing Mr. Wana-
maker, delivered an address of welcome
to the delegates. Then followed a spe-
cial musical program prepared by the
store.

Mr. Wanamaker got an ovation.
"I hope that you feel as much at
home with me and mine as I do with
you and yours," Mr. Wanamaker said.
"I greatly enjoy my own thought as
I sit here above you and look into
your faces and note this fine body of
men and women. My heart is full of
sympathy. I fully believe that your
progress and achievements justify the
cost of freedom for your race."

Heard the Sobs.
"I cannot say that I enjoyed the sing-
ing of the girls. I could note in the

...of the sobs of your mothers and fathers as they prayed for this day. I think this is a lesson to the women of America, that your women have demonstrated that you have something better to do than fight for votes. The women of this country can teach us how to live.

"I am glad indeed that you have recognized our young men. We have about 150 people of the colored race connected with our store.

"These members of your race are training me to respect them, because they always look as you see them now. They train me by always being at their post, and so living with them I get encouragement to try another man.

"You have made a wonderful progress, and the people of Philadelphia seek to honor you, and I as a humble servant of the people give you this welcome."

Dr. E. C. Morris, the acknowledged leader of the 2,500,000 colored Baptists in the United States, responded to the address.

NEGRO CHURCH WORKERS ACTIVE.

Sunday School Convention of Methodist Denomination Is at Work.

Special to The News.

Houston, Tex., Sept. 11.—The second day's session of the Sunday school convention of the African Methodist Church, Houston district, was called to order today by Dr. H. McKenna, presiding elder of the district. Rev. Lee of Hearne conducted the opening exercises. Dr. S. D. Butler also made an interesting address.

A. S. Jackson, general secretary of education of the African Methodist Church, was introduced and delivered an address. Professor Jackson is in charge of the Paul Quinn College Choral Club, which rendered a musicale tonight at Brown Chapel, on Washington avenue.

The educational rally was held tonight. Speeches were delivered by Professor Jackson of Waco, Professor Blackshear of Prairie View and Charles F. Smith of Houston. The object of this rally is to raise funds for the Paul Quinn College. The members hope to raise \$1,000 for Christian education. The meetings will continue until Sunday night.

Galveston, Texas

NEWS

August 191

The Zion West Negro Baptist Association has been holding its annual session in Dallas. It was addressed Friday by Dr. L. L. Campbell of Austin, who is president of the Negro Baptist State Association. There was in the advice which Dr. Campbell gave to the members of his race a refreshing counsel of common sense, and it is scarcely less applicable to the whites

man it is to the blacks. Dr. Campbell said a good tenant is worth more to the race than all the speechmakers it has produced. "A good tenant," he added, "is a valuable asset to any community and a white man will raise a fuss about him." And then he adjured them to be less particular about their rights and more concerned about their duties. The truth of those observations is obvious, and the truth of them is pretty much lost sight of because they are obvious. No law is needed to save a good tenant from extortion by landlords, and this whether the tenant be white or black. A good tenant is a prized jewel who, instead of needing to be saved from extortion, needs to impose restraints on himself lest he exact inequitable terms from the landlords. The supply of good tenants is far short of the demand. Negroes doubtless do brood more over their "rights" that whites do, which, if true, is easily understandable. But most of us, whites and blacks, are more concerned as to our rights than we are as to our duties, apparently insensible of the fact that a full and faithful discharge of duty is the most effectual and one infallible means of en-

DR. WASHINGTON GLAD HIS PEOPLE ARE PEACEFUL

"Our people are congratulating themselves, that they, numbering 11,000,000 in a nation of 90,000,000, are able to live in peace, while white people in Europe are trying to wipe each other out of existence."

Dr. Booker T. Washington, who last night showed the possibilities of his race to 5000 persons in Convention Hall, in an interview thus summarized the attitude of the colored people toward the gigantic conflict.

"War will make the white people of America appreciate the peaceful nature of the colored race by contrast with the conditions in countries where the population is all white." Dr. Washington said. "There are almost as many colored men and women here as there are people in Mexico and that country has been torn apart by war."

"I heard a colored man praying the other day, 'Lord, help the white man in Europe stop fighting and become civilized; help him to become a good and loving Christian.'"

"There is little friction here between the white and colored races, compared with conditions in Mexico and in Europe, where the colored man is a negligible factor. The antagonism in the South is slowly abating and is not so great as is believed in this part of the coun-

try, where only the worst angle of the relations between the races is exploited." Dr. Washington appealed to his audience to stop defending themselves for being down and to take an active, aggressive stand on all questions, ignoring the prejudice against them, if they wished to advance. The address was part of a program of the thirty-fourth annual convention of colored Baptists.

NEGRO RACE IS URGED TO BE CONSTRUCTIVE

Booker T. Washington Says One Big, Definite Piece of Work Would Aid in Removing Prejudice.

PHILADELPHIA, Pa., September 12.—Special to The News. "One big, definite piece of constructive work will go further in removing race prejudice and giving us a higher standard before the world than all the defending and explaining and 'getting back' can possibly accomplish," declared Booker T. Washington, at last night's session of the national Baptist convention.

Negroes from all sections of the country who are attending the convention were urged by the well-known educator to adopt a constructive policy and get away from the "defensive, negative, the more critical side of life."

He urged them to make the houses they live in so attractive that people will want to live in their section, and to lay emphasis on the members of the negro race who own land and are successful, rather than talk of opportunities denied them.

COLORED PEOPLE PLAN TO CLEAN CEMETERY

Rev. Walter H. Brooks, D. D., of Washington, D. C., will preach two special sermons Monday and Tuesday in the Fourth and Fifth Colored Baptist churches, respectively, in behalf of cleaning the cemetery near Barton Heights. A silver offering will be taken at the door. The committee in charge of the work comprises Luvina Burrell, Bettie Meredith, James A. Frasier and Zemerla Jones Wood.

NEGRO CONVENTION ADJOURNS
Forty-Sixth Annual Session of Lincoln Southern Baptist Association Ends Successful Meeting.

Houston, Tex., Aug. 15.—Today marked the closing session of the Lincoln Southern Baptist Association's forty-sixth annual convention. The moderator's annual address as a well prepared document and commanded the attention of all present with its thought-inspiring message. The association will have memorial services tomorrow afternoon at 3:30 o'clock. The conductors will be Dr. Miller, Professor J. M. Codwell and M. Following are the officers of the association: Moderator T. T. Addison; voderator, D. H. Griffin; secretary, L. Miller; corresponding secretary, H. otson; treasurer, K. C. Willis.

Board Members—A. L. Taylor, W. ilson, C. B. Williams, E. C. Hicks. Woman's District Missionary Society, president, M. A. Block; vice president, Thurman; secretary, L. Jones; corresponding secretary, G. Jamison; treasurer, Mollie Spiller.

St. Paul's Lutheran Church Sold To Negroes

St. Paul's Lutheran Church, Druid Hill avenue and McMechen street, has been sold to Zion African Methodist Episcopal Church for \$37,000. The negotiations were closed yesterday afternoon.

The congregation will not turn over the property for four months. In the meanwhile a committee will take up the question of the choice of a new site.

It is probable that the congregation will worship after the four months in some other Lutheran church building while the new church is being erected.

Beaumont Sep
Enterprise
OCT 11 1914
NEGROES TO MEET HERE.

Baptist Convention Will Be Held Here This Week.

From four to five hundred negro Baptist delegates, messengers and visitors to the Baptist state convention of Texas are expected to meet in this city October 14-18.

The purposes of this convention are missions and education. From point of age this is the youngest of three conventions in Texas, but from point of real constructive work it ranks favorably with the oldest in the state.

Several interstate visitors will be present also; among them being Drs. J. L. Burrell of New Orleans, H. B. N. Brown of Alexandria, La. Prof. L. L. Prater will, with his choir, furnish music for the occasion. Prof. J. P. Eugene of this city is the corresponding secretary of the convention.

URGES HIGHER STANDARD

Booker T. Washington's Advice to the Negro Race.

Philadelphia, September 12.—"One big, definite piece of constructive work will go further in removing race prejudice and giving us a higher standard before the world than all the defending and explaining and 'getting back' can possibly accomplish," declared Booker T. Washington at last night's session of the National Baptist Convention.

Negroes from all sections of the country who are attending the convention were urged by the well-known educator to adopt a constructive policy and get away from the "defensive, negative, the mere critical side of life." He urged them to make the houses they live in so attractive that people will want to live in their Hill avenue and McMechen street, has been sold to Zion African Methodist Episcopal Church for \$37,000. The negotiations were closed yesterday afternoon.

The congregation will not turn over the property for four months. In the meanwhile a committee will take up the question of the choice of a new site.

It is probable that the congregation will worship after the four months in some other Lutheran church building while the new church is being erected.

Church — 1914

Express

NEGROES HOLD CONFERENCE

About 1,000 Are Attending District Methodist Meeting.

Special Telegram to The Express.

GEORGETOWN, Tex., July 17.—About 1,000 negro delegates are attending the Methodist conference (negro) of the Sunday School Epworth League, convened here yesterday with Professor R. A. Atkinson presiding. The introductory sermon was preached by J. Mure, San Marcos. In the Epworth League department J. C. Dukes of Austin was elected president and \$150 raised. The Sunday school department raised \$200 and Professor T. A. Yearwood, Austin, was elected president.

Professor A. L. Marshall of Georgetown delivered the general address of welcome, which was responded to by L. M. Mitchell of Austin.

Among the visitors are Rev. Dr. Watson, Rev. T. H. Wyatt of Fort Worth, J. W. Warren of Victoria, Rev. Harry Swann, Mrs. E. S. Spriggs Ratcliff, who is here in the interest of the \$20,000 industrial building in Austin.

The conference will continue for several days.

MORE INTEREST IN NEGRO WORK.

Methodists Will Be Asked to Pay Attention to Black Race.

(Associated Press Report.)

ST. LOUIS, May 10.—A plea to the Methodist Episcopal church, South, asking it to take a bigger interest in the affairs of the negro Methodist Episcopal church, is contained in the quadrennial address of bishops which was made at a general conference of the negro Methodist Episcopal church here today.

The conference has decided to abolish the office of secretary of missions, and to remove the publishing house from Jackson, Tenn. to Memphis.

NEGRO BISHOP TALKS V AT MASS-MEETINGS

Bishop I. H. Jones of the African Methodist Episcopal Church delivered an address Sunday afternoon at 6 o'clock at St. John A. M. E. Church to a large congregation of connectional ministers and their following in a public mass-meeting. His words of admonition and advice were timely. He dealt at length upon the status of the church, which he described as encouraging, but invited the full co-operation of the church and ministers in the present conflict against vice and sin. The large audience gave him close attention.

HAS AUSPICIOUS BEGINNING.
Rev. J. C. Curtis, pastor of the newly organized Independent African Methodist Episcopal Church, was greeted by good-sized congregations at Galilean Fishermen's Hall Sunday. Quite a number of

those in attendance were adherents of Trinity A. M. E. Church, where he was formerly stationed. Among the 60 members of the new congregation are some of the former officials and others connected with Trinity Church. The collections during the day amounted to \$44. Dr. Curtis is now living at 1016 Park avenue.

Des Moines, Ia.

CAPITAL

SEP 9 1914

NEGRO BAPTISTS HOLD CONVENTION

Negro Baptists of Iowa and Nebraska opened their annual convention yesterday at the Maple Street Baptist church East Ninth and Maple streets. The day was devoted entirely to the women's department. Addresses were made by Mrs. J. B. Rush of Des Moines, Mrs. J. Couch of Des Moines, Mrs. T. L. Griffith of Des Moines and Mrs. W. A. Brown.

The opening sermon was delivered by Rev. J. H. Reynolds of Des Moines. Sermons also were delivered by Rev. G. W. Jackson of New Boston and Rev. F. Woodard of Buxton.

Houston, Tex.

NEGROES MEET AT BRENNHAM

Good Hope Western Association Holding Sessions.

(Houston Post Special.)

BRENNHAM, Texas, July 15.—Fully 500 negroes from various parts of Texas are assembled in Brenham attending the Good Hope Western Baptist association. It is an organization devoted to religious, charitable and temperance work. Today the ministers' and deacons' institute, an auxiliary to the association, was in session at the Mount Rose Baptist church. Dr. S. L. Barber of Semerville is president of this department. Prominent among the visitors is Dr. James Kelley, general secretary of the foreign missions board of Texas, and Dr. W. R. Toliver of Austin, general secretary of the church extension work. The annual sermon to the ministers and deacons' conference was preached by Rev. W. R. Toliver tonight on "God Is Ahead of the Age."

The opening session of the association Thursday will be presided over by Rev. W. Eacato of Waco.

ATLANTA, GA.

CONSTITUTION

PEACE POLICY POPULAR, SAYS COLORED PASTOR

"The peace policy of Jesus was never so universally popular as it is tonight," said Rev. H. H. Proctor in his discourse at the First Congregation church, colored, when he made a plea for peace.

the ordinary relations of life. "Who," said he, "believes in war today? Not the business man, whose profits have been slaughtered by the war! Not the manufacturer, whose establishment has been closed up by the roar of the cannon! Not the man in the field, who finds the cotton he has raised, unsalable! Not the widow, whose husband has been slain! Not the orphan, who has been left desolate! Not he who loves his fellowman! "To promote this reign of peace, take peace as your ideal, as Christ took it for His; He had thought it all through and saw that the ills of the world could not be cured by war. Take the friendly attitude toward men, and, like Jesus, approach each man as a friend. Take your stand for righteousness; for peace is based on righteousness."

NEGRO OPTIMISM.

Speaker at Chicago Presbyterian Conference Says There is Hope for the Race.

"There is hope for the race," said Rev. John M. Smith, and the Negro has never smiled, and the Negro has never howled to smile," said Rev. John M. Smith of Philadelphia, at Chicago yesterday before the general assembly of the Presbyterian church in the United States, in supporting the report of the standing committee on freedmen. Rev. Mr. Gaston said that there were at least 30,000 Negro ministers of various denominations in the South, many of whom could not read or write. "They are sadly in need of training and education," he said, "but there is no race suicide among these colored ministers. We have one who receives but a few hundred dollars a year and who has nine children. Recently he adopted two orphans, 'to fill up the family table.'"

By a negative vote the assembly refused to permit religious sanction for the death penalty.

Houston, Tex.
Chronicle

NEGRO BAPTISTS NAME OFFICERS

Special to The Chronicle.

Galveston, Texas, Oct. 24.—The Texas Negro Baptist Association, which assembled here Tuesday for the annual session, elected the following officers today to serve during the coming year:

President, L. L. Campbell, Austin; vice president, E. H. Branch, Houston; secretary, D. T. Shelton, Galveston; assistant secretary, B. F. Moore, Waco; corresponding secretary, L. E. Meado, Yorktown; treasurer, W. C. Calloway, Kilgore; statistician, D. D. Evans, Calvert; Bible institute conductor, H. Williams, Galveston; auditor, J. Garrett, Groesbeck.

The secretaries of the various boards are: Education, W. H. Fuller; state missions, J. G. Gathings, Golia; foreign missions, James Kelley, Waco; publication, M. M. Haynes, Austin; church extension, W. R. Tolliver, Calvert; ministers' relief, S. T. Floyd,

Sherman; evangelical, James Anderson, Orange; endowment, E. A. Ealy, Palestine; orphans' home, A. Moore, Austin.

About 2000 negroes are attending the annual convention. Adjournment will be had Monday.

NASHVILLE, TENN.

Banner

RALLY AT COLORED CHURCH SUCCESSFUL

The appearance Sunday of Dr. J. C. Martin, colored, of Jackson, Tenn., book agent of the C. M. E. Church, greatly facilitated matters during the grand financial rally which ended yesterday with great success. Dr. Martin filled the pulpit in the morning and night when record crowds were in attendance. Rev. R. B. Polk of Lane Tabernacle filled the pulpit in the afternoon in a few brief remarks following the sermon last night, the pastor, Rev. G. Jones, expressed himself as being highly pleased with the progress of the rally. It is understood that funds raised will be applied to the indebtedness of the church.

Negro Baptists Elect Officers

EAST LIVERPOOL, Ohio, Aug. 4.—[Special.]—The Negro Union Baptist Association opened its annual convention here today. The district comprises 28 churches in Eastern Ohio and Western Pennsylvania. These officers were elected: Moderator, Rev. Dr. R. C. Fox, Pittsburg; vice moderator, Rev. Dr. I. R. Hall, East Liverpool; recording secretary, T. M. Sellers, Pittsburg; corresponding secretary, P. B. Tutt, Pittsburg; treasurer, Rev. Dr. Robinson, Pittsburg. Moderator Fox advocated Negro teachers for Negro pupils.

NEGRO MINISTERS MEETING

The Interdenominational Alliance Represents 15,000 Church Members

The Interdenominational Ministerial Alliance, composed of the pastors of negro churches, held an interesting meeting Wednesday in the colored Y. M. C. A. building. "The Negro Minister as a Leader" was ably presented by Dr. D. F. Taylor of the Episcopal Church. General discussion of the subject followed Dr. Taylor's address.

The Alliance has a membership of seventy ministers, representing a total church membership of 15,000. Rev. John Marks is president and Rev. E. H. Dunn is secretary.

The Alliance is planning to celebrate Emancipation Day on a large scale. At Wednesday's meeting committees on ways and means, program and place were named. The alliance pledged its support to a refuge for girls at Indianapolis, the needs of which were presented by a woman who is connected with the institution.

Charleston, S. C.
NEWS.
JUN 23 1914
COLORED CHURCHMEN

Annual Council to Be Held at Spartanburg

The fifth annual Council of the Colored Churchmen of the Diocese of South Carolina will be held in the Church of the Epiphany, Spartanburg, to-day, to-morrow and Thursday. The opening session of the council proper will take place when record crowds were in attendance. Bishop Guerry will deliver his annual address before the council and the Church of the Epiphany will be consecrated. The women's missionary meeting will be held to-morrow afternoon. A special missionary meeting will be held to-morrow night. Archdeacon Baskerville and the local delegates to the council will leave this morning for Spartanburg. Bishop Guerry will preside over the sessions of the council.

DISTRICT CONFERENCE OF NEGRO MINISTERS

The South Nashville District Conference of the African Methodist Episcopal Church met in St. Luke's A. M. E. Church from July 15 to July 20, with Rev. F. W. Gardener, D. D., Presiding Elder, and Rev. I. J. Edwards, D. D., pastor. All pastors were present at the opening session. The district consists of the following churches: St. Paul, Nashville, Rev. J. W. Seyton, D. D., pastor; Bethel, Nashville, Rev. W. H. Porter, D. D., pastor; St. Luke, West Nashville, Rev. I. J. Edwards, D. D., pastor; Ebenezer, Nashville, Rev. W. B. Denney, M. D., pastor; Mt. Juliet, Rev. B. M. Murray, pastor; Una and Brooklyn, Rev. T. J. Etherly; Smithville, Rev. D. Brown; Lebanon, Rev. W. H. Adams, pastor; Trinity, Rev. J. T. Gilmore, pastor; Flat Rock, Rev. B. M. Hughes; Gladeville, Rev. S. Majors, pastor; St. James, Rev. W. A. Anderson, pastor.

Rev. J. T. Gilmore preached the opening sermon. Rev. Chas. H. Simmons was elected Secretary; K. T. Martin was elected Assistant Secretary; Revs. J. T. Gilmore, J. W. Sexton, C. H. Simmons and W. A. Anderson were elected press representatives.

The Financial Committee reported over \$500, including contingent educational and missionary moneys.

Strong sermons were preached by Revs. W. H. Adams, B. M. Hughes, T. J. Etherly, W. B. Lusk, W. H. Young, D. D., and M. F. Strong.

Among the visitors were Drs. G. W. Porter of St. John, Nashville District; S. J. Howard, Presiding Elder of Pulaski District; J. C. Caldwell, D. D., Secretary of A. C. E. League; I. C. Sherron, First Baptist Church, West Nashville; M. Graham of Clifton Baptist Church; S. L. Howard, D. D., Secretary of the Evangelical Bureau of the A. M. E. Church.

Little Rock
GAZETTE

AUG 1 1914

SPECIALS FOR NEGRO BAPTISTS.

Arrangements have been completed by the Iron Mountain for a special train to be run from Little Rock to Philadelphia, Pa., for delegates to the annual session of the national negro Baptist convention, to be held September 9 to 16. The special will leave Little Rock on September 7 at 8:30 p. m., going to Philadelphia via St. Louis and the Pennsylvania Lines. Round-trip days are taken an hour or two at a

The Rock Island announces the same rate. The dates of sale have been changed since first published from September 4 to 6 to September 5 to 7. The return limit has now been fixed at September 22 instead of September 18.

The return trip of the Iron Mountain special will be made by Washington, D. C., where the train will remain for three hours to allow the delegates to visit places of interest. On the day the special leaves Little Rock there will be a special train over the Iron Mountain through Little Rock with the Texas delegation.

ST. LOUIS GLOBE-DEMOCRAT

10,000 Neg Baptists Meet.

SPECIAL DISPATCH TO THE GLOBE-DEMOCRAT.
PHILADELPHIA, PA., September 10.—Rev. George E. Stevens, pastor of Central Baptist Church, St. Louis, preached the annual missionary sermon at the National Baptist Convention to-day, which is attended by 10,000 negro men and women from all parts of the country. Dr. Stevens made a strong appeal for the redemption of Africa. He thought that the present European war would result in good for Africa. Dr. E. C. Morris was elected president for another term, it being the twenty-first time. Prof. R. B. Hudson was elected secretary. He is principal of the negro school in Selma, Ala.

From.....

Published at.....

Date.....

**To Organize A
Colored Mission**

Sunday afternoon the majority of the colored population of town assembled at the home of William Mc-

Tarry, a colored barber of this place and with the aid of an experienced religious colored worker of Elizabeth they made initial plans for the founding of a colored mission in Bentleyville. At present the colored people have nothing but a small church at the lower end of town, this they attend as regularly as the Sabbath comes. The diligent manner in which they have proceeded thus far and their church going qualities make it plain that the venture will be a decided success should they work as earnestly after the establishment of the mission as they are working now. It is the hearty desire of the white brethren in town that the venture turns out a success. On Sunday several colored folk gave their names as being willing to advance the matter to the best of their ability. The approval of the white people has made the colored people even more enthusiastic over the matter. Further arrangements are being made.

ANOTHER YEAR'S WORK.

The 34th Annual Session of the National Baptist Convention has come and gone. It will stand in history as one of the most important sessions of the Convention, ever held. It may be correctly styled the "Reformed Session." It is true that at times a great deal of feeling was displayed, but this is the characteristic of all reform periods, whether in State or Church.

There were three great reforms sought by the Convention. First, there were those who felt that it would be beneficial to the Mission life of the Denomination, to have the Home Mission Board placed under the care of a Secretary, who could give more time to it, than was possible, when it was linked to the Publishing Board. That reform was accomplished and a very able and pious man was chosen as the Secretary of that Board, Dr. Joseph A. Booker, of Little Rock, Arkansas. He is a man qualified in every way for the great position, to which he has been called. His life and character will bear investigation at every point.

Another reform that was sought, was the bringing of the Publishing Board into a closer and more intimate touch with the National Baptist Convention. This matter created a great deal of discussion and was thoroughly canvassed pro and con and was finally put to a vote and settled. Hereafter the Publishing Board will be more directly under the control of the National Baptist Convention. It should be said in this connection, that there was no desire to under value the great work of this Board, accomplished under the leadership of Dr. R. H. Boyd, the Secretary. There was not any where any disposition to displace him, neither was there any thought on the part of any one, to put any one over him, as was rumored by some. Two committees were appointed, one to confer with him, concerning certain matters, another to get from him information concerning orders issued by the Convention, pertaining to some features of the work. Every indication now is that the Publishing House matter is thoroughly settled and will no longer be a bone of contention in the Denomination.

The Committee appointed and selected to work in harmony with Dr. Boyd, are tactful men, and no ill-feeling is expected to result from their investigation.

There was another reform sought, and that was with reference to the matter of electing a President. It has been felt by many of the brethren, for a number of years, that the method of electing the president upon the strength of his annual address, was inexpedient and did not offer an equal opportunity for the other members of the Convention, who might be desirous for the place. There has been an increased agitation in offering a change of methods and resolutions were placed upon the minutes, at this session, which will insure the workings of this reform, also. Next year the method of election, will be in harmony with the desire of those, who sought a reform in this matter.

Thus, it will be seen that the three great changes desired, have been accomplished. The Brethren of the Convention, were evidently not as far apart, as might appear upon the surface. There were sharp differences of opinion, but there is now a general spirit of relation, and there will be the closing up of the ranks for the greatest year in the history of the denomination. In view of the fact that all elements have secured what they most desired, this year will be one of peace.—The Mission Herald.

SOUTHERN METHODIST CONFERENCE DISCUSSES COLORED METHODIST EPISCOPAL CHURCH

The General Conference of the Methodist Episcopal Church, South, now in session in Oklahoma City, Okla., spent much time the other day discussing the proper supervision of the Colored Methodist Episcopal Church in America, the Church which embraces the work of the Southern Methodists among the Negroes of America. It had been proposed to change the supervision of this work from the Board of Education to the Board of Missions. By special request Bishop Warren A. Chandler addressed the Conference on the subject and stated that he hoped the Conference would not disturb the present relationship as it would mean damage to the educational institutions of the Colored Church. The Conference voted to refer the whole matter to the Board of Education, requesting a report on the same, after which final action would be taken.

By a very close vote the Conference reject-

ed the recommendation of the Committee on Revisals proposing to change the Apostles' Creed by striking out the words "Holy Catholic Church," and inserting the words "Church of God."

A resolution has been presented protesting against the modern dance. The paper was not made public, but it is understood to condemn severely the present mode of dancing. One gray-haired veteran is said to have declared after the session that the modern dance was sending more young people to ruin and damnation than perhaps any other agency.

By a fair majority the Conference has decided that henceforth all applicants for mem-

bership in an annual conference must abstain from the use of tobacco.

Mrs. M. C. B. Mason, Secretary bureau for Supervision of Colored Deaconesses, sends the following announcement: "Another door of opportunity is open to the colored young women of our day. The General Deaconess Board of the Methodist Episcopal Church has decided to open a Deaconess Training School at Asheville, N. C., for worthy colored girls. Any one wishing to enter this fall, please write to the Bureau Secretary at once for information and application blanks. Address Mrs. M. E. Mason, 2231 St. James avenue, Cincinnati, Ohio."

AUG 14 1914

Church - 1914 Excellent Progress Reported At Federal Council Meeting Towards M. E. Church Union

English Methodism, known officially as the Wesleyan church.

The presence in Atlanta for a several days session the past week of the federal council of Methodism has naturally excited widespread interest. When it is recalled that this body is composed of eighteen men of the highest ecclesiastical and business position, coming from as many different states in the union, and that every member was present, it was assumed that business of far-reaching importance engaged their attention.

The sessions were executive and the members were quite reticent as to the details of the discussions or even the final decisions. It is understood, however, that while important questions involving the ultimate union of the Methodist Episcopal church and the Methodist Episcopal church, South, were considered, the specific case of difference between the two churches that prompted this meeting and caused this session to be held in Atlanta was the protest of the St. Mark's Methodist Episcopal church, South, to the removal of the Egelston Methodist Episcopal church from Washington street to Piedmont and Ponce de Leon avenues.

Why Church Divided.

It seems that from the early days of American history, when, following the advent of the Pilgrims and Puritans, John Wesley and his brother, Charles, associated with Francis Asbury and others established Methodism in this country until 1844, it was one ecclesiastical body under the name of the Methodist Episcopal church.

In the quadrennial general conference of 1844 differences arose, chiefly occasioned by the slavery question, that caused a split and the organization of the "Methodist Episcopal church, South" followed with adherents in the southern states. The Methodist Episcopal church continued under the old title with communicants in all of the states of the union, but with a greatly reduced membership in the south.

At the present time, it appears that the relative strength of the two denominations is about four million members in the Methodist Episcopal church and two millions in the Methodist Episcopal church, South. As stated, the latter church operated originally only in the southern states, but, with the opening of the west, they have pushed out to the coast, and have run over the "Mason and Dixon Line" to the northward to some extent.

The Methodist Episcopal church development since 1844 has been comparatively uniform throughout every state north and south, with the relatively greater strength in the north and west. In addition, it has about fifteen regular conferences throughout continental Europe, and mission conferences covering practically all the other continents, except Great Britain and its colonies, who are under the

English Methodism, known officially as the Wesleyan church.

Membership in South.

In the same area in the south occupied by the southern church of the Methodist Episcopal church is said to have out of its total constituency of four million, a membership of about 700,000. Of this number about 400,000 are white and about 300,000 colored. The latter are organized in separate conferences, and are unrelated to the white conferences except that they are under the jurisdiction of the white bishops. The Methodist Episcopal church, south, it seems, divorced its colored work entirely a number of years ago, allowing it to become a separate denomination.

Soon after the war between the states movements were started to unite the divided churches. These efforts usually took the form of joint commissions on federation. As each church is governed by a quadrennial legislative body and each meeting of the commission on federation or union must needs report back for further instructions and authority, the progress by this method has been obviously slow. As one of the members of the federal council pointed out, "church union is largely a parliamentary problem, where the rules practically forbid action except by unanimous consent." In other words, as another man added, "a few objectors or sticklers for their own method of procedure can almost indefinitely postpone agreement."

Prevent Duplication.

One form of endeavor of the joint commission on federation, it appears, has been to prevent duplication of effort in fields occupied by both denominations, especially in smaller towns and cities where more than one Methodist church seemed unnecessary. The general conferences of the two churches authorized the organization of their joint commission on federation into what was termed the "Federal Council of Methodism" as a court to try cases of conflict over duplication of work.

It was under this method of procedure that the first case to be brought before the new tribunal happened to be "St. Mark's v. Egelston." The details of the hearing of the case are not available, as all the sessions were executive, and no witnesses were examined or attorneys heard.

However, from guarded comments by members of the council representing both churches and from briefs filed by both parties, it was learned that that prior right of Egelston to removal and rebuilding anywhere in a community of the size of Atlanta defended.

Objections Overruled.

In any event the members of the council admitted that all action on the protest was dropped, and that the Egelston church could, without objection, proceed with its building plans.

On the broader question of ultimate union of the two churches was made paratively uniform throughout every state north and south, with the relatively greater strength in the north and west. In addition, it has about fifteen regular conferences throughout continental Europe, and mission conferences covering practically all the other continents, except Great Britain and its colonies, who are under the

ST. JOHN ENCAMPMENT.

We are in receipt of publicity literature touching the St. John Encampment, which is holding its forty-seventh annual session on its own broad and spacious grounds one mile north of Austin, Texas.

This is indeed a great organization under excellent leadership and loyally supported, as of necessity it must be to succeed by the masses of Baptist constituents. It is bringing forth, on an increasing ratio basis of thirty, sixty and a hundredfolds, results that will continue to multiply through all the coming years. It is well that we have this to record of our Baptist brotherhood in Texas, and we are glad.

The statement of the "purposes" of this particular set of Baptists as to what they are engaged in attempting to do is as follows and ought to be inspiring to any who reads it:

PURPOSES.

1. To improve the home life.
2. To stimulate church and school pride.
3. To make rural life healthy and attractive.
4. To inculcate the principles of self-help.
5. To encourage a friendly relation and co-operation between landlord and tenant.
6. To hear how to make success, by men who have succeeded.
7. To hear the reports of the increase and decrease of Zion.
8. To gather statistics on Negro development.
9. To see the great orphan's home and raise \$25,000.
10. To remember the dead and re-unite the living.
11. To secure information about all phases of church work and Negro life.
12. To encourage thrift, industry and economy.

Under the directing influence and stalwart leadership of such earnest men as Campbell, the pushful moderator; Haynes, of the Herald, a mighty force; Crawford, the organizer and commandant of the cadet movement; Fuller, the ever-alert publicity giant of resourcefulness; Gathings, the ubiquitous field Hercules; Prince, Ball, Carry, Kelley, Bushell, O. J. Carter, C. W. J. Boyd, S. J. Sutton and many others too numerous to attempt to name, the people, the great sovereign people who are the source of power and the basic support for the success of any great undertaking, will go forward in their conquering march for the kingdom of the Master in the betterment of men.

OUR GENERAL CONFERENCE AND THE BISHOP

Bishops are elected by the General Conference for life tenure of office, conditioned upon good behavior and efficiency in service. As to their meeting the condition the General Conference is the judge. Here is where work and character of the Bishops are reviewed and endorsed. At no time are they more courteously treated, more reverently approached, more sincerely honored than at the General Conference; and if our recent General Conference was lacking in any particular in paying due deference to our Chief Pastor, it was due to the over-zealous spirit of the brethren to assist the Bishops in the study and solution of some aggravating problems that had already burdened the church long enough.

Vain indeed would be the search to find Bishops any where in Methodism who are more loved, respected, trusted and honored than the Bishops of the Colored Methodist Episcopal Church. They are worthy men, unselfish and unremitting in labors, full of patience and love, dignified and graceful in bearing, chaste and upright in their lives.

Passing Their Characters

Bishops Holsey, Lane Williams, Phillips and Jamison were honored in the passing of their characters without suspicion, debate or the least hesitancy. The brethren of the General Conference got as much satisfaction out of that fact as the Bishops themselves.

By a set of unfortunate circumstances, Bishop Cottrell's name had been connected with an ugly report. For this he had been tried in both the church and civil courts in which he was able to vindicate his good name. He was exonerated. The General Church, not willing to embarrass the church by having one of its Bishops continue in the work whose moral fitness was so much debated, hesitated in passing Bishop Cottrell's character. The matter was looked into; and when the brethren were thoroughly convinced that he was innocent of the charges against him, they passed his character. Having been exonerated by the church trial in Memphis, Tennessee, also by the Courts of Memphis, then by the General Conference at St. Louis, he may now expect his place in the full confidence of the church, and be allowed to continue his work unembarrassed. Meantime the Bishop, thus exonerated and restored into the confidence of the church, will certainly appreciate the opportunity to vindicate the righteousness of the General Conference's action in this matter.

Bishop Stewart, who had been suspended for the alleged misapplication of church funds, was given ample opportunity to vindicate himself. To verify this statement, we need but to state that even after the Bishop had, in a signed statement (a copy of which we have), plead

guilty and acknowledged to a shortage in the sum of Five practices void of episcopal dignity. (\$5000) thousand dollars the General Conference was The salary of the Bishops was raised to \$2250 per annum. The General Conference passed a resolution, so still willing to deal kindly with him. In the Bishop's confession, he asked for mercy. This was the church's opportunity to exemplify the Christ spirit in dealing with a brother who had made a mistake. The church used the opportunity. It passed Bishop Stewart's character and retired him without salary; also without asking him to pay back any of the acknowledged Five thousand dollar shortage. What more could the church consistently do? What more could be reasonably required? Bishop Stewart appeared to be happy. The church has done its duty.

Bishop Lane's Retirement

Bishop Isaac Lane, who had served the church for forty one years in the capacity of a Bishop, asked to be relieved of episcopal responsibilities. So patient, loving and meek, so honest, clean and upright in his life and conduct during these forty years, had he been until the General Conference was pained to even think of granting his request. He had been obedient to his church and rigidly honest in all of his relations with the people, handling thousands of dollars of church funds, and always accounting for every penny.

His lofty, spotless, irreproachable character which had shone through all these years, unblemished and above the clouds, stood him upon the highest peak in the confidence of the church. To see such a man taken out of the harness, even at his own earnest pleading, was not a pleasant task to a church so related to his life and work, and that so much loved and honored this noble hero. But Bishop Lane wanted to be retired; the Committee on Episcopacy so recommended; the Bishop came forward to make a statement. Standing erect, in stature, in soul, in peace with God, in peace with his brethren, he spoke out of that big soul in such tender words until tears had washed almost every face in that spacious building. It was a new thing in Colored Methodism. One of the heroes, one of the muddills of the church, one of the most sublime characters of world Methodism, was making to his brethren his last speech as an active Bishop. That eloquent speech of Rev. R. H. Blick, the orator and brilliant son of Texas, gave glory to the scene. Heaven's stenographer must have recorded every word of it. The motion prevailed and Bishop Lane was retired amid hand-shaking, songs and tears.

Honoring The Position

In order to retain the dignity of the position of a Bishop, the General Conference put itself on record as favoring a policy that would make it easy for the Bishops to consecrate themselves to the office and work of General Superintendents that the people would have no occasion to associate the names of our Chief Pastors with any

The salary of the Bishops was raised to \$2250 per annum. The General Conference passed a resolution, so worded, that the brethren on the field might understand that the Bishops will be acting within the limits of episcopal prerogative when they discourage, and even refuse special donations. For this piece of legislation, the Bishops seemed grateful, because it was no easy task to rule out of order, motions and resolutions, in annual conferences and convocations, calling for special donations for the presiding Bishop. It was not easy even when the motion called for hundreds of dollars out of a special fund for education or missions. Now our Bishops can discourage and even refuse such donations without any compunction. Our Bishops are also authorized to the annual conferences that they (the Bishops) must not be imposed upon by having to hold and handle the monies of the annual conference. They (the Bishops) may now insist that the Joint Board of Finance become more than a mere figurehead, and really handle all of the finances of the annual conference and dispose of them according to the law of the financial plan.

The General Conference also made it easy for the Bishops to absolutely refuse to become treasurer of any of our church schools. This will greatly relieve them. They do, however, become presidents of the trustee boards of the church schools within their diocese. All of our Bishops are great men.

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next Sunday afternoon at 3 o'clock at the 16th Street Baptist church.

This session of this great school is featured by two notable facts: The President of the International Sunday School Association will be here and have charge of the school as dean in the person of Dr. H. M. Hamill of Nashville, Tenn. Dr. Hamill comes here for that sole purpose. The second fact is that for the first time a colored man will be a member of the faculty of a Bible school held by the International Sunday School Association. Dr. E. M. Brawley, formerly Dean of the International Training School.

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Dr. Hamill is one of the best-known and most thoroughly prepared Bible students in America. His home is in Nashville.

The churches in the Eastern half of the city are working to have a greater attendance than those in the western part. The Sixth Avenue Baptist church challenges any other church to beat its attendance. All meetings will be held in the Sixteenth Street Baptist church, beginning at 3 o'clock Sunday afternoon and 7:30 sharp every night, and 11 o'clock sharp every morning for pastors. Monday morning the white pastors will meet with the colored pastors for a conference on Co-operation.

INTERNATIONAL BIBLE TRAINING SCHOOL GREAT OPENING SERVICE NEXT SUNDAY

Afternoon at Sixteenth Street Baptist Church 3 p. m.

Morning Session for Pastors Only, Monday

to Friday 11 a. m.—Dr. E. M. Brawley on the Faculty.

The Voice of the People
10/24/14.

JOINT MEETING OF WHITE AND COLORED PASTORS

Monday Morning—Night Sessions for Everybody

Begin at 7:30 Sharp—Great Bible Teachers

On Old Testament, New Testament and Evangelism.

of Sunday School work:

The fourth annual session of the International Bible Training School

under the auspices of the International Sunday School Association, begins

Dr. Hamill, Mr. Green, Mr. Palmer, Dr. Wright, Miss Batchelder and Miss Kennedy on every department

afternoon and every night. Dr. H. M. Hamill, who is known as the father of teacher training for church and Sunday school work, will speak Sunday afternoon and every night on training for service. He will also give a course on Hard Bible Problems every morning to pastors. Dr. Wm. J. Williamson of St. Louis, Mo., who is recognized as the most successful pastor in America today, will give a course to pastors every morning on "The Pastor and the New Testament." Every night one period will be devoted to technical training work. Teachers and members of adult classes will be under Dr. A. K. Wright, pastor of Ensley Baptist church; teachers of boys under Mr. Leon C. Palmer, general secretary of the Alabama Sunday School Association; teachers of girls under Miss Minnie E. Kennedy, general secretary of the Birmingham Sunday School Association; teachers of little children under Miss Myra Batchelder, field worker for Alabama; and officers under Mr. P. E. Green, education secretary for Alabama and Florida of the Presbyterian church.

The International Sunday School Association will give diplomas to all who attend regularly and take notes.

179 graduated last year.

There is a contest on between the East and the West as to attendance.

Our Contributed Articles

THE NASHVILLE MEETING OF M. E. LEADERS AND THE COLORED METHODIST EPISCOPAL CHURCH

By Dr. Chas. Henry Phillips, Jr., M. D.
St. Louis, Mo.

The Christian Index
Bishop Robert Simeon Williams, D. D., of the Second Episcopal District of the Colored Methodist Episcopal Church, recently concluded previous overtures and arrangements with the Methodist Protestant Church of Virginia and Maryland, which resulted in the addition of more than 3,000 members and over 50 ministers to the fold of Colored Methodism. Others we are told by Editor Hamlett are yet to follow. The Church warmly congratulates the good bishop for this advance step. The new houses of worship and members greatly strengthen Colored Methodism in those parts.

About the time of this notable transaction, down in Nashville, Tennessee, a representative body of well known colored men of the Methodist Episcopal Church were meeting and deliberating on the present status of the Negro in that Church. The gathering was in no sense official, but was simply a get-to-gether body to discuss the more important issues relating to the welfare of the colored communicants. Such happenings are a good index of the future, and are the forerunners of greater things yet to come.

The Nashville meeting was equally interesting to Colored Methodism, because there are thousands in our Church who have an abiding interest in the Methodist Episcopal Church. Five bishops and hundreds of her leaders were educated in M. E. Schools, and others still have felt the great influence of the M. E. Church in one way or another. The doings, therefore, of the denomination whose

world is its parish and whose members are all roses, are always keenly watched by the sundered sons and daughters who deserted the Mother Church about the middle of the last century.

Hence, the meeting at Nashville of the bishops and brilliant colored leaders did not escape attention. It was a significant gathering, marking a new epoch in the annals of the Methodist history, and bespeaks stirring and interesting times.

It is needless, however, to recount the many and delicate problems discussed, but it is also a pleasure to record that the Negro of the M. E. Church will exert himself more, and guard his future interests with increasing jealousy. He knows he is to a certain degree proscribed. He appreciates his power for leadership and personal development. He observes that conditions are augmenting that inhibit his real progress. And while a few continue to dream of equal opportunity in all the affairs of this pulsant Church, the great majority knows this to be a phantom that the colored members have vainly chased for a hundred years or more.

The Nashville assembly, moreover showed gratitude for all the favors of the past, but reminded the brother in white that such do not suffice for present necessities. The Negro, it intimated, is now deeply solicitous of his welfare today and tomorrow. In other words, those farsighted gentlemen were positive in their deductions that if the Negro of the M. E. Church is to develop, progress and achieve, like in other churches, he must have his own bishops, own leaders and own institutions. They were ever mindful, according to the address to the church, of the fathers of Methodism who had ed them safe thus far, and implored their continued good will and assistance. And proclaiming their bound-

less and unwavering gratitude, they concluded that one of two things is inevitable—either colored bishops for colored conferences, or a separate distinct organization. In the latter connection, if the same ever comes about the exodus of the colored members into the C. M. E. Church would rightly bring together children of a common parent. The church of Miles and Vanderhost; Beebe, Holsey and Lane; Williams, Cottrell and Phillips; Jamison, Carter and Cleaves, was once a part of the Methodist Episcopal Church. In the early 40's of the 19th Century, the great split in Methodism occurred and the result was the M. E. Church, North, and the M. E. Church South. Both sections contained large colored contingent. It is worthy of note too that the separation did not only sever immediate church relations but peoples of common families were also divided. In the Northern church the Negro members have remained to this day, but for the betterment of all concerned the colored adherents of the Southern Church were organized to a separate and distinct organization in 1870. It took the name of the Colored Methodist Episcopal Church, "furlled her banner, hoisted her sails and sat out to voyage the religious sea. She sails triumphantly even penetrating new and untrodden seas, and even to heathen Africa she bears the Gospel of the lawly Nazarene."

The C. M. E. Church, moreover, is strongest at the South; the M. E. Church at the North, and besides the fact that these Churches are even akin, a union of the two would reunite a long divided house. recombination is proper, probable and possible, and as such the greater and better Church, backed by the strong for the M. E. Church, North, and was E. Church, South, would wield stupendous and unrivalled influence. We heartily agree with the New York Age in these observations: "We have three large important branches—the African Methodist Episcopal

Church, the African Methodist Episcopal Zion Church and the Colored Methodist Episcopal Church. There is no need in our opinion of adding another strictly colored organization."

But probably Bishop Scott, the erudite Jones and brilliant Drs. Bowen, Brooks, Mason, Thomas, Lyons, Penn, Hammond, Gilliam, Dogan, Abott, and others, together with the bishops and leaders of Colored Methodism, could better sum up and handle such a weighty problem. We simply write to call attention to indisputable facts that they may mature to the honor of the race and glory of mankind.

GREAT MEETING.

The Sunday-School Congress of the National Baptist Publishing Board of the National Baptist Convention—which is a school of Sunday-school methods and management with the Bible as its basic textbook—has just ended a great five-days session at Beaumont, Texas, where thousands were in attendance and where thousands participated in a spirit of earnestness which means much for the purpose for which the Congress stands.

Where men and women, old and young, and the youth of both sexes come together to learn of prepared and efficient instructors, as did Paul at the feet of Gamaliel, the doctrines and teachings of Jesus Christ, as laid down in and promulgated by the New Testament Scriptures, there are the human factors upon which the future must depend for its real and viable builders and propagators of Christian manhood and womanhood in the world. This meeting with its various departmental sessions was truly a great one. There is no gainsaying the fact that the instruction injected into all departmental meetings was helpfully inspiring and spiritually uplifting to those who availed themselves of the opportunities of being present in such meetings.

There is possibly not, in our opinion, another body of religious workers constructed along lines similar to those of the Sunday-School Congress in the world, yet the class of healthy Christian training done is of sufficient cohesive and inspiring strength to hold it in tact and to give it a resplendent

National Baptist Convention
 1919
 Beaumont, Texas
 May 11, 1919

future outlook for still greater usefulness as a religious and denominational agency. tributive to the successful achievement of this movement.

The young people MUST be cared for, and the denomination MUST see to it that they are, and this MUST (as used here) implies a duty, a necessarily impelling and compelling duty, that cannot be shifted, deferred nor allowed to remain inert or unprovided for. This school of methods, the Sunday-School Congress, sanctioned and fostered by our Publishing Board, and through an unorganized body in the sense of a parliamentary or a deliberative or an elective organization, is creditably meeting the needs of the times in the preparation of those who are to handle its Sunday-schools of our denomination.

It is in order, in our opinion, to here make some personal mention, as a matter of fact, in connection with the Congress movement. Under the auspices of the Publishing Board, of which Dr. C. H. Clark is chairman, Dr. R. H. Boyd, secretary of the same, conceived the idea of the Congress movement and with the indispensable assistance of that indefatigable, (hard-working) original and practical thinker, Dr. N. H. Pius, evolved the basic plans of the movement. These two men, one with his resourceful suggestions and the other with his resourceful pen as servant of his scholarly mind, have brought into play the pre-eminent fitness of men with qualifications for the best practical instruction of the young as well as the most profound edification of the older men and women interested in Sunday-school activities. We are speaking of such men and women as took active part, as heads of the various departments or as instructors or workers, in making the recent meeting the great one that it was in a spiritual way: Dr. W. S. Ellington, Editorial Secretary of our Sunday-school literature; Dr. Wm. Beckham, Field Secretary; Drs. E. M. Griggs, Wm. Hicks, John E. Ford, L. L. Campbell, Prof. J. M. Codwell, Superintendent H. W. Russell, Miss Louretha Ursa Chambers and Cora B. Annis, of the

Galedas. Miss L. E. Bushnell, of Cradle Roll work; Dr. W. H. Crawford, High Commander and Originator of Cadet Movement, and many other strong men and women too numerous to name editorially yet vital and con-

We wish to say in this paragraph, because it is just to say it, and we never withhold credit when speaking where credit is due, that the Assistant Secretary of the Publishing Board, Rev. Henry Allen Boyd, Secretary of the Sunday-School Congress, is tireless in his promotion of the movement. Everything is mustered into service by him that will contribute to advancing the interest of this worthy movement. When the Congress meets and dissolves it is fair to say of his efforts that he has done his best.

We feel that great good was done during the five days the meeting was held. White citizens, men and women, turned out in generous numbers at each evening session to witness the splendid program which was always interesting.

As a result of the interesting and instructive talks made to the children (the Cadets) several made profession of faith in Christ. Fortunate indeed are the children who hear these instructors and sit at their feet for religious instruction.

The ninth session of the Sunday-School Congress is live history, and a fuller detailed account will be found in the news columns of this paper. *Selah!*
THEOLOGICAL SEMINARY LOCATED.

Memphis won over Nashville as the long talked of National Baptist Theological Seminary is to be located, according to the decision arrived at by the Commission of nine members of the National Baptist Convention and nine members of the Southern Baptist Convention (white) in a meeting held in Memphis Wednesday, July 8, at the Metropolitan Baptist church, of which Rev. T. J. Searcy, D. D., is pastor.

On the front page appears the news item of the proceedings and results of the meeting of the Commissioners on locating the institution as given out by the Associated Press.

That the Seminary is a necessity has long been conceded, and now must begin the real battle for its erection. There is no boys' task before us. Oh, no! It is the task for men who are willing to sacrifice personal ease or ends for the good that will be derived from the ongoing Mission of this

school of the prophets for the training of the young prophets as did the one over which Elijah presided.

THE EPISCOPACY AND THE COLORED MEMBERSHIP IN THE METHODIST EPISCOPAL CHURCH

Editor: *4-30-14* Some time ago there appeared in The Christian Republic: "We must care for the Whites and Blacks. What the Negro people need is not a colored Bishop. The Negro people require a Bishop's care, whether he be white or black. The annual visit of a Bishop up North to the session of a conference, and his hurry on to another section does not furnish the supervision required. We do not need the Negroes in our Church so much as the Negroes need to be in our Church. If the Negroes choose to get out of the Church, and organize one great Methodist Church, that is their privilege."

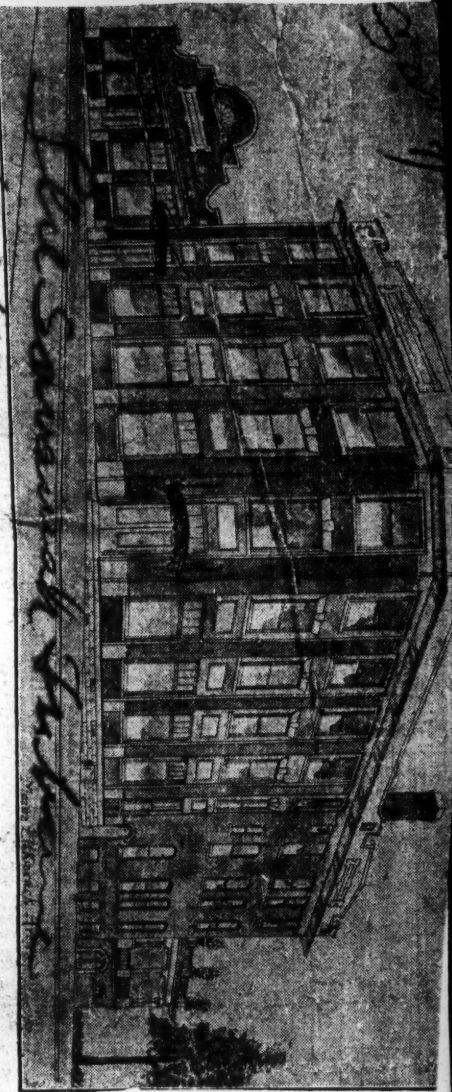
The above editorial concedes the unequal supervision by the Bishops over the membership. It claims that colored Bishops are not a necessity in securing equal supervision over all the members, and owing to them not being so much needed in the Church, and then owing to their grievance about this unequal supervision by the Bishops, they are invited out of the Church.

We concede this unequal supervision by the Bishops in spite of each member paying the same assessment for their support. A like unequal supervision once existed among the presiding elders and pastors, but was remedied by extending those offices to colored members without lowering the dignity of said offices, and even if said extension did, which is the greater evil, the wronging of a people or the lowering of an office? If an organization knows that a part of its members are not getting equal treatment, its duty is to give them equal treatment rather than invite them out. A black Bishop cannot now be made out of a white one any more than in the past a black presiding elder and pastor could be made out of white presiding elders and white pastors. Black Bishops are the only solution of this unequal supervision of membership in the Church, which is in line with the practical life of the Church in her growth. The Church can succeed only by adjusting herself to her membership. White men cannot fill black men's places among black people. Everything was made for man, not man for everything else. Please give us black Bishops.

Sylvester H. Norwood.

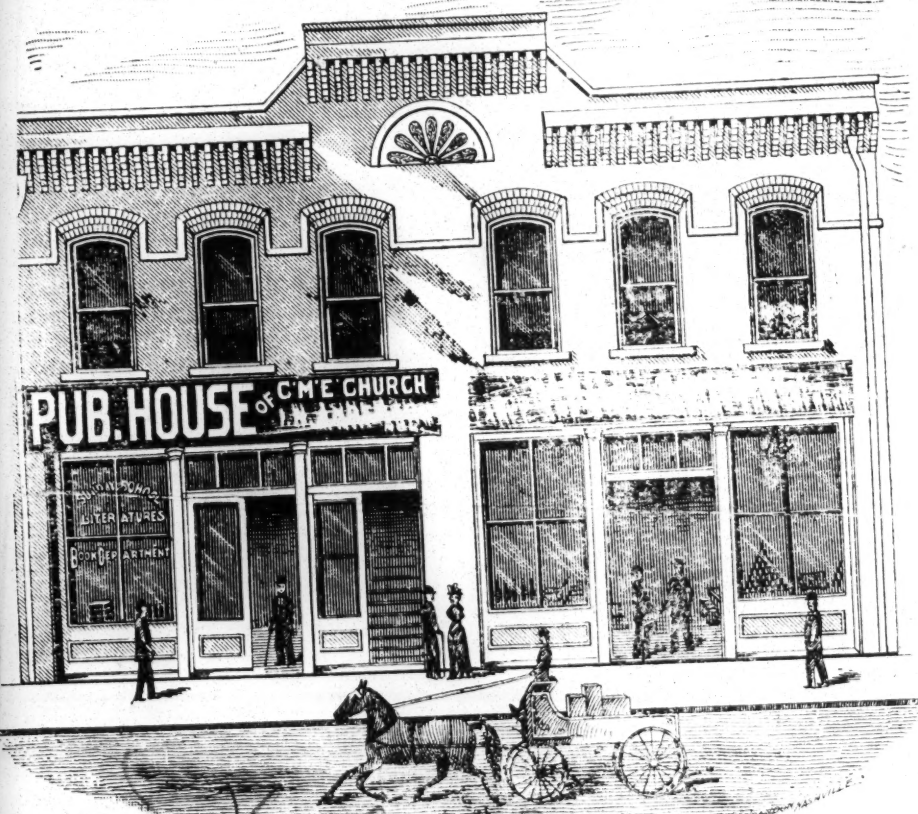
Baltimore, Md.

New Publishing House of the A. M. E. S. Union, Nashville, Tenn.



Church - 1914

The Christian Index 5-7-14



Publishing House of the C. M. E. Church, Jackson, Tenn.
HAVE WE EVER THOUGHT OF THAT?

Editor Christian Index:

Allow me to thank you for what I call one of the greatest editorials you have ever sent to the many reader of the C. M. E. Church—your issue of February 19th and I want to show, if you please, to the Church and to the delegates to the General Conference, that your issue of Feb. 19th will solve this great question about the Publishing House at Jackson, being in bad health and the only way for her to get well or move her to some larger city or big health resort.

Now if you please, I believe the Book Agent and the Editor have been giving this Publishing House her medicine just as fast as we send it to them. Then we should know by this time that the fault is in us and not in the Book Agent or the Editor

Dr. Cobb says in his February issue, we have now 237,077 members, 2993 preachers. I want to ask, if you please, How many to day are reading the Christian Index, the Western Index, the North Carolina Index or the Alabama Index. Are there 60,000 members in the whole Church who can read and do read, or are reading one of these papers, if not, why? and this question has been asked time after time by your pastor to subscribe for your Church paper any how. If you please, do all the members of our Church know there is such a thing as a Church paper or do they all even know the addresses of all of our Bishops and General Officers. When, in fact, its shown in the Official Organ every week and have you ever thought of that?

Asking All The Preachers A Question

Now if you please, Dear Pastors, how many members on your charge when you were sent there that you found were reading the Christian Index? How many new readers have you sent in since you came on the work yourself? Are you trying hard to get every member to read the Index on your work or do you wait til the time to go to the Annual Conference and meet the Book Agent with three or four subscribers? When in fact you had from 125 to 200 members and out of 125 members, I say ten could not read out of 200 members, 15 could not read. Now, if you please, how will the Publishing House ever get well if you don't send up more medicine and have you ever thought of that?

To All The Editors of the C. M. E. Church

Now if you please, Dear Editors, will you please sho through the Christian Index at Jackson, how many members of our Church are reading your paper. If you do this then the delegates can see where the weak spot is, if any there be. About this 237,077 members not reading our church papers, I want to drop 1000 members in the whole Church that cannot read. Then we have 236,077 members that should be reading the Index. I want to drop 20,000 more because in some families there may be three or four members. But say one paper in that home for 1 year. This would give 216,077. Then Miss Publishing House would get well and be in about four years a sky-scraper in Jackson. And have you ever thot of that?

General Conference of the Colored Methodist Episcopal Church

The General Conference of the Colored Methodist Episcopal Church, which closed its session recently in St. Louis, elected two Bishops: the Rev. N. C. Cleaves, D. D., of Columbia, S. C., and the Rev. R. A. Carter, of Atlanta, Ga. Both are prominent and distinguished members of the denomination, having served long and well in the active min-

isterial rank.

The general officers elected are as follows: Book agent, Dr. J. C. Martin, Memphis, Tenn.; Editor Christian Index, J. A. Hamlett, of Kansas; Editor Western Christian Index, J. R. Marks; Editor North Carolina Index, J. L. Staunton; secretary Church Extension Society, Rufus S. Stout, Little Rock, Ark.; secretary of missions, J. H. Moore, Holly Springs, Miss.; secretary Epworth League, A. L. Calloun, Pine Bluff, Ark.; secretary Preachers' Aid Society, L. E. B. Rosser, Washington, D. C.; secretary of education, J. A. Bray, Birmingham, Ala.

The Preachers' Aid Society and Board of Education are new departments. It is probable that the publishing house may be moved from Jackson, Tenn., to Birmingham, Ala. It is current that the next General Conference will meet in Shreveport, La. Bishop Isaac Lane was honorably retired after many years of faithful and effective service. Bishop G. W. Stewart was retired without pay under charge of misappropriation of church funds.

THE BOOK COMMITTEE AND OUR NEGRO MEMBERSHIP

By Prof. R. S. Lovinggood, A. M.

The Discipline says that the "Book Committee shall have general supervision and direction of the publishing interests." And, of course, the Book Committee would be glad to "supervise" and "direct" the publishing of the Southwestern Christian Advocate to the best interest of the colored members of the Methodist Episcopal Church. But is their present method of publishing the Southwestern Christian Advocate being "directed" for the best interests of our Negro members in all respects? I think not.

There should be a publishing house at New Orleans, where the work can be done by Negro boys and girls. In this publishing house we should print the Southwestern Christian Advocate. There should be a job office connected with it. Here we could print the minutes for more than twenty Negro Conferences. This alone would be worth \$2,000. The programs of one hundred District Conferences at about \$5 each could be printed here. Collection cards, envelopes, booklets, pamphlets, the work of various secret societies could be done. Many of our laymen belong to these secret societies and through them we could get our share of this work. The economic condition of the Negro is such that this is an imperative demand. Can it be done? Yes.

I spent two or three hours in the office of the Western Star of Houston, Texas, this week. The Star is managed by Mr. E. D. Pierson and is supported by about half of the Negro Baptists of Texas, known as the "Old Convention Baptists." He began about seven years ago with some old junk worth about

\$300. To-day a careful inventory shows the plant worth \$7,831.00. He has realized more than 68 per cent on the investment each year. He is employing twelve Negro boys and girls, both Methodists and Baptists. He paid his help last year \$3,846.72. And he gives his people good work and a lively newspaper filled with fresh matter. Above all, he gives his people neat job work cheaper than they can get it at union shops. Visit his office for yourself. See his fine cylinder presses, etc. And this is nothing to be compared to what the National Baptist Publication Board is doing under Dr. R. H. Boyd at Nashville. Dr. Boyd started this plant on borrowed capital, and now it owns a plant said to be worth \$200,000 and employs over 40 Negro boys and girls regularly. Other publishing houses supported by Negro churches are succeeding. The tribulations of the Recorder published by our African brethren signify nothing in the face of numerous other successes.

That conservatism on the part of our white men and black men which would prevent our Negro Methodists from making a blunder, also destroys our initiative and checks our development. Give us a chance to make a few blunders so that we may also have the chance to grow and develop and succeed.

You say that with a bonus we now fail to put the Southwestern on a paying basis. Exactly so. Put that bonus for two or three years into a fine printing outfit, give us a couple of linotype machines, put into the office some black boys and girls drawing decent salaries, and then watch the subscriptions grow! But better still, watch the Negro grow in character and independence. In my opinion there is the way for the Book Committee to help us. Can our members not do what other members do? And if not, why not?

Then, reorganization or something that means the same is coming. Shall we be ready to establish our printing house? And, finally may I suggest in the kindest spirit, I know how that here, as well as elsewhere, white leadership a thousand miles away, meaning to help, often retards the initiative of the Negro which is absolutely essential to the development of stalwart men and women among us.

Austin, Texas, Aug 6, 1914

Living Church

JUN 6 - 1914

THE EPISCOPATE FOR NEGRO WORK

To the Editor of The Living Church:

THE Bishop of South Carolina, in his recent Episcopal address, in discussing the "Racial Episcopate" question, said: "What we are facing, therefore, is the old question of Negro represen-

tation in the Councils of the Church in a new form." The Bishop is absolutely correct in this statement of the case. It ever has been, not a question of Bishops, but one of participation in the government of the Church of which we are members; as much so as the Bishop of South Carolina. As we know ourselves to be men, we cannot but seek all the rights and responsibilities that pertain to men. We simply ask for a definite "status" within the Church, and the answer from the Bishop of South Carolina to such a straightforward and manly plea, is, that we ought to be disfranchised. Yea, more than that, he would have our disfranchisement accentuated by the bringing into being a disfranchised Negro Episcopate.

With respect to the utter uselessness of such discredited ecclesiastical machinery, a memento of the dark ages, I desire to quote the words of one who, in troublous times, occupied the same chair as the present Bishop of South Carolina, and who had the courage and the bravery to stand forth in a South Carolina convention and look clergymen and laymen in the face, and talk like the Bishops of old who were not afraid of martyrdom. Upon that memorable occasion the beloved Bishop Howe said:

"It is all very well to say that they (the colored people), ought to be content with the Sacraments and ministry of the Church, but he understands a very little of human nature if he expects the Church to grow or have any influence over these people upon such terms . . . I have only to say, brethren, that if these are the terms upon which you expect to extend among the colored people a Church which you believe to be Catholic, there is small need to predict disappointment. And there will be smaller need still, to provide by restrictive legislation against the fancied dangers which are thought to attend upon their admission."

It is enough to make the angels weep, the sight of black men in the priesthood of the Church, having given the same canonical evidence of fitness as others, "disfranchised" because of the color of their skin.

GEORGE F. BRAGG, JR.

Baltimore, Md., May 28, 1914.

"THE REAL DIFFICULTY"

The California Christian Advocate discusses the proposed organic union of the two American Methodisms as a "Church merger of doubtful benefit." Among other things this paper says:

But the real difficulty is not eliminated in the proposed organization. Let us not evade it or overlook it. It is there as clearly and as essentially as it was fifty years ago; simply this and nothing more, the color line. Does the proposal settle this question? Not at all. If the colored people are organized into a quadrennial conference, all sections of the country will be included in the colored quadrennial conference, as our colored people have churches all the way from Massachusetts to California and from Michigan to Florida. There would result three sectional quadrennial conferences, and one general quadrennial conference with legislative powers covering the four sections of the country, whose legislation would be limited by the color line. If the suggestion in the recommendation be attempted by which the colored people are to be organized into a separate church with fraternal relations, it will be found to be impossible. Is it expected that every colored member and every colored preacher in the entire church will voluntarily withdraw from the Methodist Episcopal Church and only have affiliative relations with it? If not can anyone suggest a legal

method, to say nothing about its being a Christian method, of putting one or one hundred thousand devout colored people out of the Methodist Episcopal Church into another Methodist Episcopal Church? The statement of the case answers itself. Many thousands of our colored members undoubtedly would recommend such a reorganization but if it is put to vote among them there is no question but that a majority would be opposed to any such segregation. There are some things in the present status which are to be deplored, but it is doubtful if any efficiency will be secured which is now impossible, through real Christian unity under separate organizations."

B. Y. P. U. CONGRESS

WILL MEET IN

The Nashville Clarion
LOUISVILLE, KENTUCKY

JULY 14th, 1914

And Continue In Session Six Days.

Each Union will be entitled to three messengers upon payment of (\$3.00) Three Dollars. County, District and State B. Y. P. U. Conventions will be admitted upon payment of (\$5.00) Five Dollars, and entitled to five delegates.

Elect messengers at an early date and send their names to the National B. Y. P. U. Headquarters. We will submit you a unique plan for raising money for their expenses.

Messengers to the Congress will be required to pay board at the rate of [\$1.00] ONE DOLLAR per day.

P. JAS. BRYANT, Pres.

E. W. D. ISAAC, D. D., Cor. Sec.

For Further Information Write,

Rev. Wm. L. Craft, Secretary.

Congress Movement

DR. H. M. HAMILL



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The California Christian Advocate discusses the proposed organic union of the two American Methodisms as a "Church merger of doubtful benefit." Among other things this paper says:

But the real difficulty is not eliminated in the proposed organization. Let us not evade it or delay it. There is there as clearly and as essentially as it was fifty years ago; simply this and nothing more, the color line.

Does the proposal settle this question? Not at all. If the colored people are organized into a quadrennial conference, all sections of the country will be included in the colored quadrennial conference, as our colored people have churches all the way from Massachusetts to California and from Michigan to Florida. There would result three sectional quadrennial conferences, and one general quadrennial conference with legislative powers covering the four sections of the country, whose legislation would be limited by the color line. If the suggestion in the recommendation be attempted by which the colored people are to be organized into a separate church with fraternal relations, it will be found to be impossible. Is it expected that every colored member and every colored preacher in the entire church will voluntarily withdraw from the Methodist Episcopal Church and only have affiliative relations with it? If not can anyone suggest a legal

union in the Councils of the Church in a new form." The Bishop method, to say nothing about its being a absolutely correct in this statement of the case. It ever has been, Christian method, of putting one or one hundred a question of Bishops, but one of participation in the government of the Church of which we are members; as much so as the Methodist Episcopal Church into another Bishop of South Carolina. As we know ourselves to be men, we can Methodist Episcopal Church? The statement not but seek all the rights and responsibilities that pertain to men. of the case answers itself. Many thousands We simply ask for a definite "status" within the Church, and the of our colored members undoubtedly would answer from the Bishop of South Carolina to such a straightforward recommend such a reorganization but if it is and manly plea, is, that we ought to be disfranchised. Yea, more put to vote among them there is no question than that, he would have our disfranchisement accentuated by the but that a majority would be opposed to any bringing into being a disfranchised Negro Episcopate.

B. Y. P. U. CONGRESS

WILL MEET IN 4-17-14,

The Nashville Clarion

LOUISVILLE, KENTUCKY

JULY 14th, 1914

And Continue In Session Six Days.

Each Union will be entitled to three messengers upon payment of (\$3.00) Three Dollars. County, District and State B. Y. P. U. Conventions will be admitted upon payment of (\$5.00) Five Dollars, and entitled to five delegates.

Elect messengers at an early date and send their names to the National B. Y. P. U. Headquarters. We will submit you a unique plan for raising money for their expenses.

Messengers to the Congress will be required to pay board at the rate of [\$1.00] ONE DOLLAR per day.

P. JAS. BRYANT, Pres.

E. W. D. ISAAC, D. D., Cor. Sec.

For Further Information Write,

Rev. Wm. L. Craft, Secretary.

-- Congress Movement



DR. H. M. HAMILL

Church - 1914

Alabama Churches

During the War Period

MRS. TOWNES RANDOLPH LEIGH,
State Historian, Ala. Div. U. D. C.

The dominant characteristic of the Confederate army was its faith in the power of prayer and belief in the all-wise God who was leading that army through strange and unaccountable paths toward the fulfilling of His plans. With the single exception of the Crusaders, no other army has so courageously and firmly carried in their hearts the General Supreme, as did this great army of the South which fought under a soldier martyr's banner, St. Andrews Cross. The strength of Christianity in the army is accounted for in two ways, both equally important; the early action taken upon the vital national questions by the churches of the America, they being the original seceders; also, that the men of God led in battle, or did their duty in the ranks as chaplains or privates.

Before the political division of the South with the North, the religious division had occurred in most of the denominations represented in the two sections. By the close of 1861 every religious body having members in the South, except the Catholic Church, had separated into Northern and Southern branches.

Catholic priests were in both armies and nuns nursed the wounded of both sides. Throughout the strife, no schism appeared in American Catholicism due chiefly to its strong centralized organization. Though American Catholicism was first planted in a Southern colony, it did not advance as rapidly as in other sections of the United States, where the early paucity of numbers was increased by immigration. During the war there were only about 10,000 Catholic communicants in Florida and Alabama. Since that time, the number has vastly increased.

While slavery was not the direct cause of the secession of the Southern States, it was almost the sole cause of the gradual alienation and final separation of the Protestant denominations of America. Clergy-men of the North early began an attack on their Southern brethren no less severe than that engaged in by the Abolitionists.

The Separation.

Alabama played a very important part in the separation of the churches. In this State as early as 1821 the Associated Reformed Presbyterians severed their connection with the central body, which had excluded slave-holders from communion.

About twenty years later Southern Baptists were barred from appointments as missionaries, agents and officers of the Board of Foreign Missions, although they had contributed their full share to missions. This caused the Alabama Baptist Convention in 1864 to lead the way for separation, with a protest against such unjust discrimination. Formal withdrawal of all Southern State Conventions soon followed, and in 1845 the Southern Baptist Convention was formed.

In the Methodist Episcopal Church the conflict over slavery had long been smoldering, and it, too, in 1844, flared out in regard to the ownership of slaves by the wife of Bishop Andrews of Alabama. The hostile factions adopted a plan of separation. This was later disregarded by the Northern body that finally carried the question of division of property into the courts. The United States Supreme Court decided in favor of the Southern church. Thus came into existence the Methodist Episcopal Church, South.

The Presbyterians (N. S.) separated in 1858, the Southern branch forming the United Synod South. The Presbyterians (O. S.) met in Selma in July, 1861, and withdrew from the General Assembly. The

formation of the Confederate States Assembly soon followed.

The Christian Church divided in 1854. Later the evangelical Lutherans withdrew. The Cumberland Presbyterians, though separated by the war, never effected an independent organization.

In May, 1861, the Protestant Episcopal Convention of Alabama declared null and void that part of the constitution of the diocese relating to its connection with the Church of the United States. Instead of the President of the United States, the Governor of Alabama, and later the President of the Confederacy was prayed for in formal prayer. Bishop Cobbs, a strong opponent of secession, died one hour before secession of Alabama State was announced. He was succeeded by Rev. R. H. Wilmer, a Confederate sympathizer. In July of 1861, the Bishops of all the Southern States met, at Montgomery, to draft a new constitution and canons, and so the religious ties of this church were broken.

Alabama Churches During the War.

The religious organizations of Alabama strongly supported the cause of the Confederacy. Several of them went on record in regard to political questions. There was little political preaching, but at conventions and conferences the sentiments of the clergy would be freely, fearlessly and publicly expressed.

The Alabama Baptist Convention was constrained "to declare to our brethren and fellow citizens, before mankind and before our God, we hold ourselves subject to the call of proper authorities, in defense of the sovereignty and independence of the State of Alabama and of her sacred right to withdraw from the Union. And in this deliberation we are heartily, deliberately, unanimously and solemnly united." Fit sentiment for one of the most democratic denominations on earth. And bravely did they stand by their glorious declaration.

The Alabama ministers of the leading denominations united with the clergy of the Southern States in "The address of the Confederate clergy to Christians throughout the world," which was a learned and lengthy defense of the principles for which the South was fighting.

By law preachers were exempt from military service; but nearly all the able-bodied men went to war as chaplains or as officers leading the men of their congregations. Young men seldom received the "call to preach" after 1861, and the government refused to recognize the validity of those few "calls."

Gray haired old men and those physically disabled, made up the conventions, associations, councils, conferences, synods and presbyteries. The white congregations were composed of women, old men, cripples and children. Among the women the religious spirit was strongest; it accounts in some degree for their marvelous fortitude and constancy during and after the war. The first and second chapters of Joel were the favorite readings throughout the land. The people, naturally religious before the war, became intensely so during the struggle.

Feeble old ministers invoked God's blessing upon commands of volunteers before their departure for the front. Their pious lips gave thanks for victories, and consolation for defeat. They cared for the widows and orphans, made so by the war; they cheered the people and held society together against the demoralizing influence of civil strife; they formed the splendid "Home Guards"; and were a strong support to Alabama when she had exhausted herself in the bloody strife; they opened their churches as hospitals, as was done at Greenville.

Often when there was no white preachers, the negro plantation parson took his place in the pulpit and preached to the white and black congregation. The slave preacher, while he preached more about the horrors of hell than joys of heaven, was a tower of strength to the Black Belt. Alabama should not forget him.

In 1863 the Methodists of Alabama, out of their poverty, gave over \$31,000 for negro missions. The

splendid old Ship of Zion at Montgomery was the gift of Court Street Methodist Church to its former slave church members, when it moved its wooden house of worship to Holcombe street, and rebuilt the church of stone. Many negro congregations were united to white ones; others were separate and were served by regular circuit riders. Some of the best and strongest ministers, before the war, in Alabama, were preachers also to the blacks and were devoted pastors. Alabama's negroes did not need missionaries from the North to enlighten them as to God and His promises of salvation. The religious training of years by Southern people, gave to the world an example never before propounded, that of faith, loyalty and self renunciation of slaves. In 1861 the negro had developed into his greatest power.

One winter an Alabama preacher swam a river to reach his negro charge. The faithful blacks were waiting for him and soon built him a fire of pine knots. He preached and dried his clothes at the same time.

Four churches in Huntsville sent their bells to Holly Spring, Mississippi, and had them made into cannon for battery. Many churches gave their carpets to the soldiers to be used as blankets.

Territory gained by Northern arms was considered as territory gained for Northern churches. The Washington officials directed the military authorities to seize the property of Southern churches and turn it over to Northern branches of the same denomination. In that part of Alabama occupied by the enemy the military authorities attempted to regulate the services in the various churches. Bishop Wilmer was for weeks held prisoner at Mobile, because he refused to recognize the Federal military as head of his church. "Prayer, these soldiers demanded, must be offered for the President of the United States. It was a criminal offense to pray for Confederate leaders. In Huntsville, a distinguished Presbyterian minister was arrested by Rousseau and sent North to prison, because when forced to pray he had petitioned "We pray Thee, O Lord, to bless our enemies and remove them from our midst as soon as seemeth good in Thy sight." Once a Methodist minister under like pressure, said, "I pray for the President, that the Lord may cast out of him and his allies, hearts of beasts and put into them hearts of men, or remove the cusses from office."

After The War.

The church question during reconstruction was most irritating. Many self-styled pastors, who were often incompetent and immoral, came to Alabama on political as well as religious missions, watching out for the negro's vote as a means of his salvation. General Clanton styled these "emissaries of Christ and of the radical party."

Some of our churches were even closed by military authority, among them St. John's Church at Montgomery. When the congregation attempted to meet at Hamner Hall, a school building, it was dispersed at the point of the bayonet.

The negroes were cared for principally by their former masters as was the case in the First Baptist Church of Montgomery. This church had 301 white and 600 negro members at the end of the war. The two races separated. The whites contributing to build a church for their former slaves.

A few years after the war religious prosperity was restored throughout the State in all churches. The splendid record made by Alabama's fighting parsons cannot be estimated, but we have only a small collection of the truth that belongs to this history of our State. Will not those interested send to the State Historian names of ministers in the Alabama troops?

NATIONAL BAPTIST UNION-REVIEW.

3-23-14
THEOLOGICAL SEMINARY ASSURED.

The assertive elements of pluck, tenacity, "stick-to-it-ness" in the pursuit of any

given object count for much in the long run. And no instance comes to us at this time that is more strikingly illustrative of this truth than the adoption of the report on the Theological Seminary for Negroes by the Southern Baptist Convention in its Thursday (May 14) afternoon session. Here is the press mention of that important move on the part of the Southern White Baptists to help their black brethren of the same faith to help themselves in becoming more efficient for doing the work of the Kingdom:

Dr. B. F. Riley read a report from the committee on a proposed Negro theological seminary. He stated that great interest had been shown in the establishment of the seminary, and that the National Baptist Convention had agreed to cooperate in the movement. The report was adopted. Dr. T. J. Searcy, colored, of Memphis, spoke in regard to the proposed seminary. He urged better preparation for colored ministers.

Nashville Baptists, white and colored, have already begun plans looking forward to the location of this seminary in Nashville. Some time ago Drs. R. W. Weaver, Allen Fort and S. P. Devault met with a committee from the colored Baptists, and Secretary A. P. Foster, of the Industrial bureau, at which time tentative plans for the seminary were made.

A motion was made and carried that the same committee on the seminary be continued.

Immediately after Dr. Riley finished the reading of the report, he demonstrated his splendid grasp of the situation by calling upon Dr. T. J. Searcy, chairman of our Educational Board, owing to the absence of Dr. E. C. Morris, to say a word touching the project. And let it be said and known from Dan to Beersheba that Dr. Searcy recognized that the psychological moment of his life had come, the only opportunity of the kind that would ever be his, and he measured up to the requirement of the occasion in one of the most superb talks that ever caught the undivided attention of such a great audience. It was a masterly effort, driving at an object, and well did it accomplish it. It was a talk full of wit, humor, common-sense, logic, pathos and reminiscences of the old slavery days. And so completely did he have the situation in hand that though it was against the order of the Convention to do applauding of any kind, yet that magnificent body of Christians, representative of the best white South, applauded time and again, and heartily, too. There is no idle noise about this tribute we are paying to Dr. Searcy's effort (as we are always glad of the chance to pay to any man or woman deserving it), and we are glad to

introduce as proud witnesses these brethren who were present and were elated over the whole outcome: Dr. C. H. Clark, Chairman Publishing Board; Dr. W. S. Ellington, Editorial Secretary of our Literature; Dr. E. M. Griggs, Co-operative Missionary; Dr. J. W. Bailey, Evangelist to his people under Southern Baptist Convention; Dr. A. R. Griggs, of our Educational Board; Dr. A. M. Townsend, President Roger Williams University, and the editor of this paper. In expressive physical sport parlance these whom we have named "rooted" for Searcy to make "good," for they wanted the report adopted, and when he finished it went through without a dissenting vote.

The following is an editorial that appeared at the time in the *Nashville Tennessean*:

A PRAISEWORTHY MOVEMENT.

The Southern Baptist Convention took a very important step yesterday afternoon when it voted \$50,000 for the establishment of a colored theological seminary. For a number of years Dr. B. F. Riley, of Alabama, has devoted

much study to the general status of the Negro, and this movement on the part of the Convention is one of the practical results of this work. The theory is that the Negro must be first morally and religiously lifted, and to this end this great body of Christians is directing its attention. The movement is generally hailed by the colored people as an omen both of good will and of co-operation and the result will no doubt prove a wholesome one for both races.

It was determined by the convention to go into a study of the general condition of the colored race, educationally, economically and morally, with a view to the further extension of aid. It marks a new era in our history where steps like this are taken by great religious bodies.

We thank Dr. Riley, the especial champion of this project, and every other member of that committee and the entire Southern Convention for this show of sure enough interest in our marching forward as intelligent Christian citizens.

The National Baptist
There was a brotherly get-together meeting held in Memphis, Tennessee, Wednesday, November the eighteen, nineteen hundred and fourteen, as the result of a call that had been made by some brethren of the denomination to hold a meeting there for the purpose of giving utterance to a declaration of principles to be promulgated to the denomination throughout the country. The privilege of petitioning or memorializing

any organized form of recognized government is a sacred and inalienable right that may not be denied to any subject or adherent of such a government. It matters not whether the government is religious or secular the right to petition it by one or more members of it for any cause shall not, according to the religious and political training of the citizenry of this country, be denied. Yes, it is a basic principle here that such a right shall obtain inviolate.

Now, then, the democracy of the Baptist denomination, because it is the democracy enunciated by Jesus Christ, the Founder of Baptist churches, is the supreme democracy of the world. With the principles of this democracy holding forth as the working inspiration of the vast numbers of Baptist constituents who compose the denomination, none shall be denied the privilege to petition or memorialize this representative governing body of the denomination.

It had been bruited abroad to the farthest bounds of this vast domain that the meeting in its radical acts and belligerency would hurl itself full at the life and existence of the National Baptist Convention, but, it is fair to say, that this surmise or anticipation must have been given publicity by non-responsibles, for the result of the meeting was far from any overt act or expression of dire belligerency against the Convention of ALL the PEOPLE. On the contrary, to the everlasting credit of the three or four brethren of the original proposers of the meeting and some thirty-odd brethren who came to see what would happen, the meeting turned out to be a love-feast of brotherly conference that means a united Baptist family.

Oliver Goldsmith, portraying the virtues of the humble preacher, one of the characters in his "Deserted Village," that celebrated human-interest poem in blank verse which has blessed the human family the world over by its beautiful and sympathetic sentiments, said of the scoffers who went to hear this humble man of God, "They came to scoff, but remained to pray." And so may it be said as truly of the Memphis meeting that if any went there to fight or to see a fight, the spirit prevailing was so brotherly Christian they remained to sing

November 1914

Negro Churches Slighted

Editor of The Globe, Sir—I was greatly surprised at the attitude of the religious committee which arranged the great interdenominational service at the Hippodrome that began the tercentenary celebration of this city in discriminating against the Negro. There were representatives of the Jewish and other races, but not a single black man was present to voice the expression of good will of the 100,000 Negroes of this city who are loyal and true to every interest that makes this city the metropolis it is.

That the Negroes of this city are a religious people is evidenced by the maintenance of their many beautiful church edifices and their response to the leadership of able and upright clergymen, who are taking the proper pride in the civic virtues and growth of New York. There ought to have been some eminent colored laymen or clergymen to represent the Negro at that meeting.

The Negro is identified with the early traditions and history of New York. One of the pioneer religious workers of this city was a colored woman, Katie Ferguson, who was the founder of the first Sunday school on this island. She opened her first school in her own house, 54 Warren street, by gathering in the children of various nationalities who lived in that section then. Her work was recognized by the pastor of the Murray Street Church, the Rev. Dr. John M. Mason, who, learning of her efforts, had the school removed to his church. Prior to that there was no Sunday school in the Murray Street Church. The New York Tribune, July 20, 1884, refers to Katie Ferguson as "A Mother in Israel." The work of this saintly colored woman particularly links the Negro to the religious growth of this city. CLEVELAND G. ALLEN, New York, Oct. 28.

and pray, and then shake hands and part as brethren of the common household of Baptist faith. It was a beautiful meeting that ended beautifully. May all Baptists, when they have met, part as did these. Let Baptists the country over sing with the brethren who met in Memphis: We are longing for the dawning of the day when war shall cease, When all over the earth's surface there shall reign the Prince of Peace; Then tyranny and greed for gain shall suffering ones release; Let Peace go marching on!

Church - 1914

NEW YORK CITY

America

The Negro and Catholicism

The National Census returns indicate that there is a steady increase of our Negro population. There is also growth in wealth and education among this class. The colored people now form about one-tenth of the entire population of the country, but in the Southern States the proportion is of course much larger. In three States, namely South Carolina, Georgia and Mississippi, they outnumber the whites. For the entire country, they are now increasing at the rate of about a million in a decade.

The Negroes are no doubt increasing in numbers and advancing in things material and educational, but whether they are making progress in a spiritual and religious way is another question. It cannot be said, however, that the materialistic spirit of the times, or the powerful example of the stronger race, is favorable to such religious progress. In their common schools and institutes, and even in their sectarian churches, temporal goods and material advantages are continually extolled and insisted upon, while the more lofty spiritual concepts and truths of the Christian religion are ignored. This is the policy followed by leading non-Catholic educators of the Negro, both black and white.

While it is well to encourage the Negro to industry and thrift, he has suffered much from a neglect of the higher Christian virtues in the common system of education. The want in large part of a well constituted family life is a baneful legacy from slavery, and is largely responsible for the ill-training of the young. Under such conditions, it is little surprising that there exists among them a vicious class whose crimes are often pursued by a lawless vengeance. But the vast majority are industrious and law-abiding. This class is much grieved, when, as is the wont of relentless prejudice, the whole race is made to suffer for the sins of the vicious few. As a rule, the colored people with their native courtesy are respectful to authority. Such movements as Socialism, anarchical tendencies and like aberrations, find few sympathizers among them. Deference is shown by them to the ministers of religion, and a Catholic priest rarely meets with disrespect even from the vicious.

Protestantism predominates more largely in the South than in any other part of the country. So it happens that the densely non-Catholic atmosphere in which the Negro lives constitutes one of the difficulties with which Catholic missionary work among the Negroes must deal.

Notwithstanding such drawbacks, Catholic work is

making steady progress. Here, as in other fields of missionary endeavor, the zeal and charity of Christ win souls. Although the colored people often have little education and are most simple habits, they are as rule quick to detect the truth. Wherever there is zealous work done under Catholic auspices, there have been fruitful results; so that those laborers as also those who are giving moral aid to the work, have reason to be encouraged.

There are now a goodly number of devoted priests and religious women of various orders laboring with much zeal among the Negroes. Among the workers are the Fathers of the Society of the African Missions; some of the Society of the Divine Word; some of the Society of Jesus, and also some of the Holy Ghost Fathers. Not a few diocesan clergy are engaged in the work. Father John E. Burke, Director-General of the Catholic Board for Mission Work among the Colored People, with Fathers Bustin and Mountain, is giving effective aid and encouragement by visiting the missions and by securing substantial aid in the North for new schools in various parts of the South.

Amongst those actively engaged on the Missions the Fathers of the American branch of the Society of Saint Joseph, or the Josephite Fathers as they are usually called, stand preeminent. They are exclusively devoted to the evangelization of the Negro, and have now fifty-four priests laboring in ten States and twelve dioceses. This society is endeavoring to secure and form more workers for the field. Their Motherhouse is Saint Joseph's Seminary, located in Baltimore, where there are now twenty-six young men studying philosophy and theology. This Congregation has in the same city Epiphany College, which is the preparatory school for Saint Joseph's Seminary. Epiphany College has at present fifty-four students.

There are, as a rule, a number of new missions in various dioceses waiting for priests to begin work in promising locations. Generally some of the Josephite Fathers are engaged in preaching missions to the Catholic and non-Catholic Negroes on the scattered missions. There are two colored priests among the Fathers of St. Joseph's Society. One of these is Rev. John H. Dorsey, who has been successfully preaching missions for several years at many Southern points. Since October last the Rev. Father Dorsey has given missions single-handed at Baltimore, Md.; Wilmington, Del.; Norfolk, Va.; Lexington, Ky.; Meridian, Miss.; Memphis, Tenn.; San Antonio, Houston and Ames, Texas. Everywhere he has made an impression on his people by his eloquence and zeal. It is commonly assumed that the Negroes do not care for the ministrations of priests of their own color. This is a mistake. Although obedient to authority

and devoted to their white pastors, it is only natural and human, no less than the teaching of experience, that they are glad to see a clergyman of their own race.

The communities of teaching Brothers and Sisters are an important factor in the work of the Church where another gentle sway is already established; so must they also be where the Faith is to be propagated among the Negroes. Unfortunately there are as yet few Brothers for this work. The Christian Brothers conduct the Saint Emma Industrial and Agricultural College at Rock Castle, Va. This school is supported by General and Mrs. Edward Morrell, of Philadelphia. The Brothers are successful here, and the 116 boys under their care are industrious and docile.

There are some twenty Sisterhoods that conduct schools for Negro children, but those who give themselves especially to the work, outside of the colored Oblate Sisters of Providence and the Holy Family Sisters, are the Franciscan Sisters of Mill Hill, England, and the Sisters of the Blessed Sacrament, founded by Mother Catherine Drexel. The Sisters usually conduct day-schools, but in several places there are industrial boarding-schools. A large proportion of the pupils usually admitted to the boarding-schools are non-Catholics, but they almost invariably ask for Baptism and admission to the Church after a short time. Catholic faith, example and practice have an attraction for them.

Therefore, in this field where "The harvest indeed is great but the laborers are few," there are many possibilities for apostolic work, and doubtless success will be the greater where educational institutions of various kinds go hand in hand with the preaching of the Gospel by missionary priests.

JOSEPH BUTSCH,

Society of St. Joseph, Epiphany College, Baltimore.

Rev. W. J. Turner of Birmingham, Alabama, writes that of the \$5000 promised by that city to secure the Publishing House, \$3500 has been raised and the remainder is available any time. That is certainly encouraging news; mean time our Book Agent is contemplating some needed repairs on our House here in Jackson.

AN INSTITUTE FOR PREACHERS AND OTHER CHRISTIAN WORKERS

There will be held at Lane College, Jackson, Tenn., a Theological Institute beginning Monday June the 22nd., and continuing through Friday night, June the 26th. This Institute will afford splendid opportunities for a more thorough preparation on the part of preachers, Sunday-school teachers, Superintendents and Missionaries for a larger and more efficient service to the church and race. The tuition is free and the sessions are open to all alike regardless of denomination. The following is a schedule that will indicate the many good things that

are in store for all who will attend. The authorities of the College are making all necessary preparations for a large number of workers, and it is our hope that big crowds will be in attendance upon all of the sessions of the Institute.

Monday Evening, Opening address, Dr. John M. Moore, Secretary Home Department, Board of Missions M. E. Church, South

Tuesday noon, "The Preacher," Dr. T. W. Lewis Pastor First M. E. Church, South, Memphis, Tenn.

Tuesday Evening, "The Pastor," Dr. T. W. Lewis Pastor First M. E. Church, South, Memphis, Tenn.

Wednesday noon, "The Rise of the Sunday School," Dr. E. B. Chappell, Secretary, Sunday School Department, M. E. Church, South

Wednesday Evening, "Sunday School Efficiency," Dr. E. B. Chappell, Secretary, Sunday School Department, M. E. Church, South

Thursday noon, "The Rise of Methodism," Bishop W. B. Murrah, Ex-President, Millsap College, Bishop of M. E. Church, South

Thursday Evening, "The Methodism that Wins," Bishop W. B. Murrah, D. D., of the M. E. Church, South

Friday noon, "The Purpose and Value of the Public School," Dr. Stonewall Anderson, Secretary, Board of Education, M. E. Church, South

Friday Night, "The Purpose and Value of the Church School," Dr. Stonewall Anderson, Secretary, Board of Education, M. E. Church, South

During each morning, there will be three lectures. At these periods, the preachers and Sunday-school workers may ask questions. The three subjects that will be discussed are, "The Bible," "Doctrines, and a Practical Ministry," Rev. Cleanth Brooks, D. D., of Kentucky will speak each morning on the Bible. The Rev. John L. Weber, D. D., Litt. D., of Memphis, will speak on the "Doctrines" each morning, while Dr. T. E. Sharpe will discuss "Practical Ministry." The morning exercises will close with the address as indicated in the schedule given above.

In the afternoon of each day, "open Conferences," in which free discussions, led by some one, in which all present may participate, will be held. These conferences promise to be very suggestive, inspiring and helpful. We are expecting a great Institute and much real good accomplished.

For further information write President J. F. Lane Ph. D. Jackson, Tennessee.

ABC THE GENERAL CONFERENCE

As has already been observed, the recent session of our General Conference was, in many respects, the most remarkable and important for

the character of its work, our church has ever held. It was a great instructor to ecclesiastical students, a firm and never-to-be-forgotten disciplinarian, under whose rigid, yet loving rule, all of us, from the highest to the lowest, were initiated into a new and better feeling and a more thorough adaptation to our real place and part in the church's program. The progressive spirit it was fostered by the earnest legislative efforts of the delegates who had been elected for the work, and who had given themselves to God in the prosecution of the task.

The Bishops' Message, which was written and delivered by Bishop Robert S. Williams, D. D., was one of the best instruments ever presented to our General Conference. It took account of every phase of our church work, making special note of the most essential parts in our ecclesiastical organism. Every paragraph was crammed with vital suggestions, every sentence had a job and every word a meaning.

6/11/14 Fraternal Messengers

Hearing fraternal greetings from other Methodist Churches is always a big part of our General Conference program. By this fraternal exchange, we understand, somewhat, the place given us in the consideration and sympathetic interest of other members of the Methodist family.

Dr. Jackson, one of the General Officers of the A. M. E. Zion Church, brought fraternal greetings from that great church. He delivered his message with force and eloquence, punctuated often with vociferous applause which made him know that he had a grip on his audience.

Dr. Rawlins of the M. E. Church, South, was cordially received as the messenger from our mother. A splendid opportunity was afforded him for the delivery of his message. Earnest and enthusiastic was the thrilling account of the work to which his great church is committed, as told by Dr. Rawlins the hour he claimed the closest attention of our General Conference.

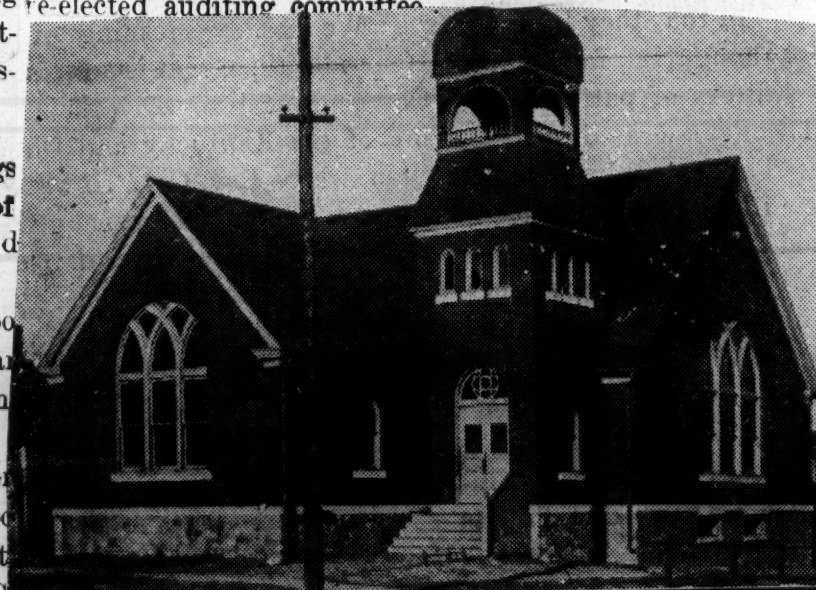
The Methodist Episcopal Church sent us greetings through that scholar and great pastor, Dr. Abbott of St. Louis. It was a carefully prepared address and delivered in an impressive style.

These addresses were responded to by Drs. Haygood, Bray and Stanton respectively; each one was happy and successful in the effort and measured up to the demand of the occasion.

Among other notable persons to address our General Conference were: Bishop Smith of the A. M. E. Church, Dr. McFarland, Secretary of the Federal Council of the Churches of Christ in America to whom Dr. J. W. G. Herbert responded, Bishop Fallows of Chicago and Dr. Carter

of the A. M. E. Church, to whom Dr. R. A. Carter (now Bishop) eloquently responded. Hon. William Garrison Villard, of New York, addressed the General Conference one evening in the interest of the National Association for the Advancement of Colored People. Some vital legislation was done of which we shall speak later. Bishop Isaac Lane, D. D., after 41 years of honest, faithful services as Bishop, was retired by his own request. This particular incident will be treated more fully in a later issue. Two new Bishops were elected on Tuesday, May 19th while Bishop C. H. Phillips, A. M., D. D., presided with a dignity and fairness that elicited the admiration of every delegate present. There were several candidates for episcopal honors which greatly divided the votes on the first ballot so that there was no election until the second ballot when Drs. R. A. Carter of Georgia and N. C. Cleaves of South Carolina were duly elected Bishops of the Colored Methodist Episcopal Church.

General Officers were elected as follows: Dr. J. C. Martin re-elected Book Agent by acclamation, Dr. A. R. Calhoun was re-elected Secretary of the Epworth League department, being also elected by acclamation. Rev. J. A. Hamlett of Kansas was elected editor of the Christian Index, Dr. J. A. Bray of Alabama, was asked by a splendid vote to take charge of the educational work as Secretary, while the Missionary work was handed to Dr. J. H. Moore of Mississippi: Rev. Jas. R. Starks of Missouri was elected editor of the Western Index, and Dr. J. C. Stanton to the editorship of the North Carolina Index. Dr. Rufus S. Stout of Arkansas was asked again to take the work of the Church Extension department. Dr. L. E. B. Rosser of Washington, D. C., was elected Secretary of the Ministerial Relief Association and Mr. Wm. Burrows of Tennessee was elected Connectional Contractor and Builder. Drs. F. H. Rodgers and J. W. Smith of Tennessee and Prof. G. S. Goodman of Mississippi were re-elected auditing committee.



The Christian Tribune 10/22/14
TOKKA KANSAS

Church - 1914. METHODISM IN THE SOUTH

Bishop F. D. Leete

Three-Quarters of a Million Members

The Methodist Episcopal Church in the South comprises nearly or quite three-fourths of a million members, besides adherents and friends. Of these persons over 400,000 are white, and the balance are in the colored churches.

This is something of a constituency, surely, —one that is growing quite as rapidly proportionately as is any part of the Church to which it belongs, and whose future is a matter for serious consideration. This is especially true of the white conferences, which would be far larger and stronger if our Church had ever had a definite and clear-cut policy with reference to its Southern work, or had given to its work in the South in general an equitable share of the attention as well as of the support of the various benevolent boards. Large sections of this field have never received careful supervision and assistance, and the whole Church would rejoice over the few appropriations recently made to some of the Southern Conferences if Methodist people knew the needs and opportunities which the South to-day presents, and realized how limited have been the sums which have been given to the undertakings of this portion of our constituency. Considering what has been put into it, the achievements of our Southern work are really marvelous.

The Great Future of the South

In a recent important article Alabama's representative citizen, Mr. Oscar Underwood, ventured the prediction that the population of the South will be doubled within the next twenty-five years, and that, before the expiration of that time, this portion of the country will have become the front door of the nation. Many people think that the first part of this prediction will be realized in a much shorter period. Great numbers of permanent colonists are constantly coming to the Southern States. Here is the last cheap land of the nation, to be had for from \$5 to \$25 per acre and under intelligent and intensive cultivation capable of becoming very productive. The black belt of Alabama and Mississippi is named, not from only black people, but also from soil that is dark-colored and rich. The red and gray soils of Georgia, South Carolina and Tennessee are becoming better understood, and more evidently valuable. The vast everglades of Florida are now drained, and their hundreds of thousands of exceedingly fertile acres are

fast being made the garden-spot of the United States. All over the South is a new spirit, and steady tides of settlers are attracted.

What will the opening and use of the Panama Canal do for the South? Who can tell? Mr. Underwood calls attention to the fact that nearly all great rivers of the North American Continent flow southward. Very naturally, he believes, when the great canal becomes the distributing point of much of the world's commerce the products of the continent will flow down these cheap waterways to the Gulf of Mexico, the railroads also necessarily carrying a large part of their freight in the same direction. It is a significant fact that at the height of recent railway depression, when other lines were proposing retrenchment everywhere, the Southern planned a new bond issue of \$14,500,000, to double track part of its line, and to increase equipment. The possibilities of the extensive Oriental cotton market, which the Panama Canal will bring into proximity to the Southern States, seem to be limited only by the resources and skill of the farmers, who are learning how to make land grow from two to three bales of the king vegetable per acre which has been accustomed to produce a half bale or less. Attempts are being made to eliminate from the cotton situation the dangerous speculative elements which have long made profits uncertain. The coming of new capital and the organization of forces to improve rural credit, tend also to release growers of cotton from excessive interest charges and from other economic injustices and oppression which have characterized the past.

The South the American Part of the Country

The people of the Southern States, white and black, are chiefly American. The vast majority of the citizenship of these states is of stock which for from two to three hundred years has resided on this land. In time foreign immigration will set in, but at present it requires more car fare, more initial money and better knowledge of agricultural and economic conditions to get started in the South than is the case in some other places. This locality has not been well advertised in foreign countries. The result is, and will remain true to some extent for a considerable time to come, emigration southward is mainly that of American people from other parts of the United States. This tendency is aided by the salubrity of the climate which allures great numbers of people seeking relief from rigorous winters, and it is also strengthened by rel-

ative cheapness of labor, fuel and lighting, reducing the cost of certain kinds of manufacture, and causing the removal here of many flourishing establishments. These facts taken together increase the general business of the South, thus creating a demand for jobbing industries of all kinds, and requiring the sending into this region of thousands of managers and experts drawing good salaries. The high rates of interest bring capital which goes into the erection of magnificent office buildings, hotels and factories, as well as into the common uses of trade. The people and resources now filling the South are from New England and New York, from Michigan and Ohio, from Kansas and Montana, even from Oregon and California. The emigration southward is an American emigration, intelligent, prosperous, and composed very largely of people affiliated with religious organizations. Always the problem of Christian evangelism in the South has been made relatively easy by reason of the homogeneity and Americanism of the people. For the past twenty-five years the money and men of Northern and Western Churches have been poured generously into this land. The future will see the same movements continued with increasing volume. A comparison of growth in Church membership between various parts of the United States is wholly unjust unless it takes account of these two facts, the Americanism of the South, affording a high degree of accessibility to Gospel influences, and the tide of removal Southward, presenting to all Southern denominations large numbers of accessions from other Christian bodies.

Methodism Moving Southward

Following in the wake of the exchange of localities which for years has taken so many of our people into the Northwest, the Methodism of the United States is now pouring its vitality in a steady stream into Southern towns and cities. It is sometimes stated that a similar movement heads in the other direction, but the proportion of the latter effect to the former would probably not equal ten per cent, and the disparity will more likely increase than be diminished in that mighty flux of population to take place within the lifetime of the next generation. This will mean great advancement in the numerical and material standing of our Church, if reasonable care is taken of the interests and institutions which we have planted in the Southern States, although the increase would of course be more quickly and easily realized, if better support has previously been given to this work. In the Atlanta area we are striving to care for the needs of our Church, and to do this in a spirit of true and kindly good-will towards all others.

Colored Churches and Schools

Naturally the colored work claims much at Miami, Fla., were recently completed. Lots and attention, and a number of successful undertakings in this field may be noted. A great increase of probationary membership occurred last year in South Carolina Conference Church, Atlanta, has been considerably amounting to over 4,000. New substantial brick churches at St. Augustine and Palatka, Florida, the payment of \$3,000 on the debt at Tampa, Florida, thus saving a fine structure threatened by the sheriff, the laying of a foundation for a church building at Key West, Florida, where the old time purchase of a valuable site was seemingly doomed to be fruitless, are among achievements of record. Aton its good chapel but badly needs the main structure for which a few thousand dollars have been subscribed. This indebtedness embarrassing debts have been lifted though the latter has remaining obligations. In Atlanta our best known church is Central Avenue. Two years since I declined to approve the sale of this plant for \$60,000. Since then an offer of \$100,000 has been made and declined, as the site is considered to be worth a sum still larger. The edifice had been badly neglected for many years, but has been renovated and modernized at a cost of somewhat more than \$3,000. In the most important colored section of the city, Warren Church is building a new edifice to have institutional features. The pastor was encouraged to secure land enough for a playground for the teeming masses of children about the place and baths will be furnished in a neighborhood where such civilizing agencies are a dire need. Assets of over \$9,000 have been obtained for a plant to cost a little more than \$12,000 and by the general rise of the property to be worth much more when completed. Other church building enterprises are in the early stages.

Cookman Institute, Jacksonville, Fla., has raised considerable money for improvements. Claflin University in two years has been aided by South Carolina Conference in the sum of \$12,000. I have just helped in the inauguration of a campaign for \$100,000 endowment. Clark University has recently received a bequest of \$5,000, and Atlanta Conference has subscribed \$8,500 towards an imperative needed endowment. The sum now named as required, \$25,000, must be increased next year to \$100,000 so that this school may retain its place among accredited institutions.

Atlanta Area White Work

A similar steady gain is apparent in the white work of this vicinity, as is the case in other Episcopal areas of the South. In 1911 the three white Conferences in Georgia, Alabama and Florida gained eight per cent net in membership, and with no Church Extension appropriations save \$500 in a single instance, they erected sixteen new buildings. Two large edifices at St. Petersburg and Miami

Its schools are growing. Claflin had this year nearly 1,000 students. Gammon Theological, Clark and Cookman are laying broad and sure foundations, as are the Institutions to the westward, Rust, Sam Huston and the others. Meharry Medical College is doing great service to the cause of health. Our representative white institution, Chattanooga University, with its fine Athens preparatory and collegiate school is looking forward to magnificent usefulness. The plant and endowment now aggregate more than a million dollars. Port Arthur is encouraged and optimistic. The Academies are making strides, as for example in Georgia and Alabama where Mt. Zion, now recognized by the State, gained this year forty-seven per cent in the high school courses, Mallalieu Seminary, Kinsey, south Alabama, has grown in twelve months from 52 to 170 enrollment. John H. Snead Seminary, Boaz, north Alabama, has placed its numbers over 500, and if it can get a boy's dormitory somewhat like the one which the women of the Home Society erected for girls, this mountain school will lift itself out of bounds. The Southern Conferences with scarcely an exception, are going forward both in numbers and in the erection of churches. When one considers this fact in the light of the present poverty of so much of the South, the inclination is to think with some satisfaction of what may take place as the emigration of coming years and the growing zeal of our people pour their larger life into the field. What of Federation? It must be just, or it will be wholly ineffective and inoperative. The same right to live together kindly, and the same demand that extension be whole-some and fair must be conceded and applied in all the states of the republic. The union of the three great Methodisms while not outwardly and formally necessary, seems to constitute a practical measure to be aimed at constantly and to be prayed and worked for with fervor. It will be preceded by mutual recognition and respect, fundamental qualities in any compact which is to be spiritual and lasting. In these days it needs to be more clearly seen that whatever helps the Kingdom of Christ strengthens the cause which all Christian Churches represent. It is not a sin to be divided in name, if we have one spirit, and are willing to live, toil and advance side by side in love. In growing towns and especially in great cities there is room for all churches which are wisely located and administered in a Christian spirit. All over the country, and especially in these Southern States, are many communities to which but one denomination or only one style of Methodism is ministering. The conditions here as elsewhere frequently justify the expenditure of missionary moneys which of course ought always to be jealously guarded against unwise use, and which are but sparingly allotted to our Southern

Incidentally it may be remarked, merely as a historic fact, that this sum might be looked upon as the return of a fourth only of the present value of a site formerly sold away from the same congregation to satisfy a Church Extension loan, and it is removing and helping suitably to locate a membership of 177 people with several important prospective families and which is now worshipping in the Jewish quarter near two Synagogues. The present site is also between two churches of a sister denomination, which has no buildings on the street chosen for the future work. The Hemphill Avenue and East Point Churches continue as in the past. Many kindly words are being said about the new church by people in Atlanta.

Encouraging Outlook for Our Southern Work

No one elsewhere realizes as do the people of the South the cheerful prospect which may be said to be presented to the Southern Institutions of the Methodist Episcopal Church.

indicated by such principles as these it should be dissolved as having failed, or as constituting a survival of previous usefulness, but good not being done by some one else may and should be attempted or continued without restraint by any one upon whom the burden of responsibility and willingness seems to be aid.

PUBLISHING BOARD REFUSES TO ACCEPT DR. BOYD'S RESIGNATION---ADOPTS RINGING RESOLUTIONS

National Baptist Union Review 10/17/14.

Dr. R. H. Boyd handed in his resignation as Secretary of the National Baptist Publishing Board at the regular annual meeting Tuesday, October 13th. This action came as a surprise to the members of the Board, who had come to listen to the important matters which usually claim their attention for the ensuing year. It has been the custom of the Publishing Board for the past eighteen years at this October meeting to make up the budget for the ensuing fiscal year, elect the members whose terms expire, elect contributors, editorial secretary, field secretary, superintendent of Teacher-Training Course and to appoint the standing committees.

The meeting was called to order by Chairman C. H. Clark, and after the reading of the minutes and the roll call he declared a quorum present. A full report from the Publishing Board and its several members on what transpired at the National Baptist Convention was made and commented upon at length. Dr. R. H. Boyd in offering his resignation prefaced it with a lengthy document, which was read by the Assistant Secretary, H. A. Boyd, after which he (Dr. Boyd) left the meeting. Hardly had the Assistant Secretary finished the reading of the document than every member of the Board was unready and motion after motion was made rejecting the resignation.

Some of the members of the Board offered his objections in a series of resolutions, which became the unanimous opinion of the Board. His motion and resolutions were adopted, thus the Board refused point blank to accept the resignation of the secretary, treasurer, manager and founder of the National Baptist Publishing Board. The session was a lengthy one, lasting up into the afternoon. Much business of importance was transacted. Among the things done were the re-election of two old members, namely, Revs. J. Slaughter and C. Clark, and the election of one new member, Rev. J. P. Robinson was elected as re-election of Rev. W. S. Ellington as editorial secretary, with a list of contributors for the ensuing year. The re-election of Dr.

N. H. Pius, as superintendent of Teacher-Training.

The Board also voted to appoint an assistant superintendent of Teacher-Training, who will give his time to the field during the illness of the present superintendent of Teacher-Training. The Publishing Board also voted that in view of the fact that the National Baptist Convention had failed to pay Editor Crenshaw, that the secretaries of the various Boards who entered into an agreement to pay the salary, had failed, that the Publishing Board continue the publishing of the paper, the National Baptist Union-Review, as the organ of the Publishing Board. Prof. J. D. Crenshaw, who has formerly edited the Union-Review and who in the outset became the editor of the National Baptist Union-Review, and who turned back to the National Convention and the Secretaries at Philadelphia the publication on the ground that he had not been paid and they were \$900 in debt to him, was elected as editor of the Board's paper, which will continue to be published in Nashville, which paper is regarded as the largest and most influential religious paper being published.

A committee of three was appointed to wind up the Home Mission work with an effort to turn the same over to the new secretary of the Home Mission Board, Prof. Jos. A. Booker, A. M., D. D., of Little Rock, Ark.

A resolution was also introduced and adopted by which the Publishing Board to prosecute Sunday-school, colportage and institute work as set out in its charter and provided for by the National Baptist Convention in pushing greater Sunday-school endeavor, holding institutes among the various church Sunday-school conventions where Bible institutes, teacher-training work and organized class work are to be conducted.

The Rev. Wm. Beckham, D. D., was elected as field secretary, working under the National Baptist Publishing Board. The Chairman of the National Baptist Publishing Board.

The financial statement for the month ending Sept. 30th. was also read by the secre-

tary and adopted, as were the current bill and expenses allowed for the ensuing year. Other matters which came up for consideration were referred to the executive committee, with power to act.

TOO MUCH EDUCATION (?)

We have read a great deal about certain conditions in the Church which the writers claim are causes for alarm and which threaten the very life of our Church.

The Christian Recorder
There are those who would lead us to believe that graft abounds in the Church; that the Bishops are tyrannical; the ministry inefficient; Presiding Elders vindictive and given to partiality.

We have said in the Recorder that as far as we can learn the Church was never better administered, in all of its departments than now. We believe that to be true, and our belief is based not only upon our own study and observation, but upon that of many of our ablest and most conscientious ministers. And yet we must also confess that the Church is possibly in as great danger as it has ever been if not greater.

Why this apparently contradictory statement? The answer is to be found in the state of education among our people.

Now, is the Church graft ridden? If we take the disposition of funds due to widows, orphans, missionaries and superannuated preachers, what do we find? Take the Philadelphia Conference as an example. Here we find this class of claimants paid exactly as the law directs. Here they are getting more than they have ever gotten. And our information is that more money is now paid, that is was paid, during the year just closed, 1913-1914, to widows, superannuated ministers, orphans, and missionaries, than was ever paid in any twelve months in the whole history of the A. M. E. Church. If this is not true the columns of the Christian Recorder are wide open to any who can by facts and figures successfully disprove it. Of course, we know that we have not reached the ideal state of caring for our beneficiaries but the point is we are not going backward, we are going forward.

But then it is said the Bishops are tyrants. We believe, from the testimony of some who claim that the Bishops are tyrannical, that there is less actual tyranny to-day than ever. The gulf between Bishops and the ordinary traveling preacher is a shorter distance across than it has ever been. Bishops do not arbitrarily transfer or remove men as they once did. They not only are more considerate of the man and his family; but more so of the people in the churches than ever before. Now and then a case like that of J. H. Morgan's in New Jersey a few years ago gives men occasion to berate the Bishopric; but we hazard the statement that in the past four years less men have been expelled or suspended from our Church by Bishops, without trial than any four years in its history. The Church statistician who differs from us, is welcome to present his proof in these columns.

The same is true about our ministry. There are better ministers to-day than there has ever been—judged from any point of view. They are better morally. Indeed one of the finest developments in our race is in the morality of the preacher. There are fewer who drink whiskey to-day than ever; fewer scandals are abroad. On the positive side, the ministry is taking a higher and higher stand on moral questions. There are more college and theological graduates in the ministry than ever before.

But if this is the case, why so much unrest? Why is there danger in the Church?

The answer is simple to the person who impartially studies the facts of the situation and puts them together.

In the past fifty years the Negro race has made most wonderful progress, in every particular. Our wealth has grown by leaps and bounds, and in nearly every city there are Negroes reputed to be worth \$25,000 or more; and in some, Negroes have hundreds of thousands of dollars' worth of property. So has there been progress in education. Our illiteracy has been reduced from 96 per cent. to 25 per cent. since 1860. Every city has its col-

lege and professional graduates; its business men, its well-to-do mechanics, while the property accompanying the late advance in agriculture has been shared by Negro as well as white farmers.

All this has meant a raising of the Negro's standards along all lines. After fifty years of education he is gradually adopting, shall we say it, a white man's standard. This standard he applies to his house, his food, his clothes, his school, his church.

When the Negro could not figure he did not complain of graft. But now every Negro that has gone to school learns to figure. He knows just what the traveling expenses from Philadelphia to Atlanta ought to be, and he cries graft, when more is given. He knows how to read and when he takes up the minutes and runs down the items, if they don't strike him as correct, he registers in his soul a protest. After he has done that for a dozen times that protest becomes a conviction.

The same is true about what we call tyranny. The Negro who had been a slave knew only how to be bossed. Of course, there were exceptions. But of the Negro who has gone to schools has had it drilled into him that tyranny must not be tolerated—that this country is a living protest against tyranny for it was George III's tyranny which caused the war. He learns the lessons of equality, and that government exists only by the consent of the governed. Hence, if he is denied a trial he raises a fuss. If he is denied justice even in a trial he raises more fuss. He believes that he has rights which must be respected, etc.

Now because we have this state of education there is a higher standard required for the ministry. The people reason thus: If he is a moral leader, he must be moral himself. If he is the prophet of God—God's messenger—he must be like God in character as nearly as man can be.

In other words, the cause of our unrest, such as we have, is not that we are worse, but that we have a higher standard to reach. More is required of us. Our men are going into business, studying bookkeeping, banking, etc., and when the Church makes a slip in finance they make more of it than if a bank made a slip.

They put a higher standard upon our Bishops. They expect more of them, i. e., in a more rational way than they ever did. They do not give to the office any more than the man puts in it. And the same holds good with the ministry.

What shall we do? Shall we attempt to crush this rising tide of intelligence, this demand for a better Church? Shall we say the Negro is getting too much education? No. We shall not. For, indeed we could not if we would. The standard is not only high but getting higher every year.

There is but one thing to do. That is meet the standard. And here the responsibility is upon our Bishops as upon none others. We have put them in the hardest position in the Church and race to-day. No office is higher and harder. None demands more ability, more unselfishness, more devotion to righteousness and duty than the Bishopric. It is not the place for pigmies, for self-seekers and novices.

The Negro Bishop of courage and ability can do for the Church and race and nation to-day what no other man in America can do. But he must meet the progressive tendency of the age. He must not only reach the standard set by the outside, but must bring the Church to the place where it will set the standard for the outside.

In conclusion, we are not worse than we were; we are just being measured by a higher standard.

MY RESOLVES.

The Christian Recorder

I resolve to be truer to myself by being truer to my fellow men. 12/31/14.

I resolve to live closer to my God by living closer to His Son, Jesus Christ.

I resolve to study to know God better by understanding

Nature more, and by striving for a quick recognition of His Spirit in all things.

I resolve to live the spiritual life in opposition to the commercial and material life, guiding my conduct by spiritual standards and seeking spiritual values.

I resolve to live in peace with all men if they will let me, but I will make no peace with sin.

I resolve to spend my meagre income for the benefit of my family, for the advance of human rights, and the coming of God's kingdom, and to give not one cent for anything which will mar my own character or retard the highest development of a single human being.

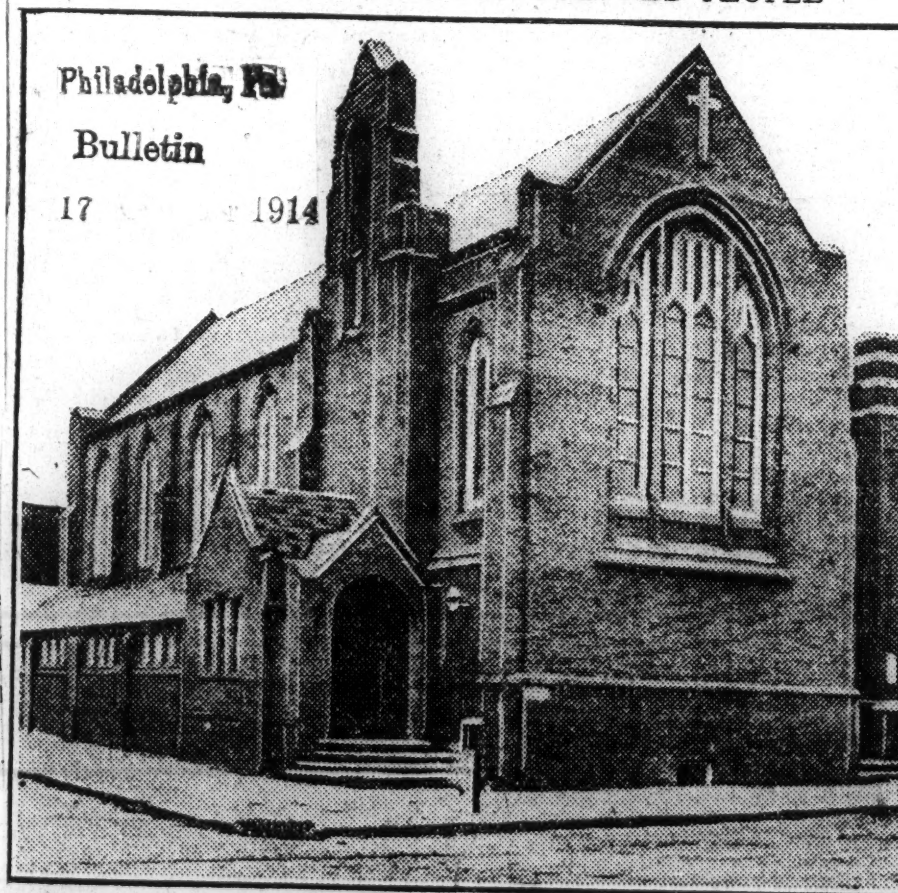
I resolve to fight injustice, prejudice, immorality, unbelief and intemperance wherever I find them, and leave the consequences where they belong—with God.

I resolve to hate no living creature, man or dumb animal; to be kind, considerate and serviceable, but yielding to none for sin's advance.

I resolve to keep my resolves, God helping me.

R. R. WRIGHT, JR.

NEW P. E. CHAPEL FOR COLORED PEOPLE



ST. SIMON'S DEDICATED TO-MORROW

The chapel of St. Simon the Cyrenian, at 22d and Reed sts., will be dedicated by Bishop Rhinelander. The building cost about \$29,000.

NEW P. E. CHAPEL FOR NEGROES HERE

St. Simon the Cyrenian's, 22d and Reed, to Be Dedicated To-morrow by Bishop Rhinelander

ENDOWED BY G. C. THOMAS:

The handsome new Episcopal Chapel of St. Simon the Cyrenian, for colored persons, at 22d and Reed sts., will be dedicated to-morrow by Bishop Rhinelander, assisted by the Rev. George H. Toop, rector of the Church of the Holy Apostles; the Rev. John R. Logan, minister-in-charge, and several other clergymen. The chapel is within the parish of the Holy Apostles, and is indebted to the late George C. Thomas and his family for generous support bestowed upon it through a number of years.

The congregation began as St. Augustine's Mission, at 1830 Ellsworth st., having been organized in 1894 by the Rev. Henry L. Phillips, now archdeacon in special charge of work among colored people here.

Mr. Phillips bought the site at 22d and Reed sts., in 1897, and erected on it a small chapel, the mission at that time being in the care of the Southwest Convocation. In 1902 the Church of the Holy Apostles, 21st and Christian sts., assumed charge of St. Simon's, and the Rev. Richard N. Thomas, a brother of the late millionaire philanthropist, George C. Thomas, was made minister-in-charge.

His assistant was the Rev. Thomas G. Brown, who was given full charge when the Rev. Mr. Thomas died, in 1905. In 1906 the present parish house, costing \$14,000, was erected as a memorial to Dr. Cooper, first rector of the parish, by the combined Sunday schools of Holy Apostles, Holy Communion Memorial Chapel, 27th and Reed sts., which George C. Thomas had erected as a memorial of his daughter, and St. Simon's.

At Mr. Thomas's death the Chapel of St. Simon the Cyrenian received, under his will, an endowment of \$25,000. The chapel to be dedicated to-morrow cost about \$29,000, the greater part of which was contributed by Mrs. George C. Thomas.

During the rectorship of the Rev. Wilton R. Stearly, the chapel got a great impetus, and it is now one of the most flourishing colored congregations in this city.

The dedicatory service will open at 10.45 o'clock with a procession of the clergy and choir, who will enter the chapel through the adjoining parish house, singing "Ancient of Days." Bishop Rhinelander will celebrate the Holy Communion and preach. Before the sermon, the Rev. Mr. Toop will make an address. Archdeacon Phillips and the Rev. H. S. McDuffey, of St. Augustine's Colored Church, 21st st. and Columbia ave., will be among those in the chancel.

The new chapel is English Gothic in style, its interior as well as exterior being of brick. The interior is designed with side aisles and high clerestory carried on rose-colored brick arches. The beautifully carved wooden altar was donated by Mrs. R. N. Thomas in memory of her husband.

Church - 1914

**HATTIESBURG NEIGHBORHOOD
WELFARE AND CHURCH EFFI-
CIENCY CONFERENCE.**

Bishop Thirkield announces that the Efficiency Conference partially announced several of the districts at Hattiesburg, having the affairs of the church to the advance for two important reasons, been changed to a "Neighborhood Conference"—only preachers and laymen who live near and can come with little expense are expected. The District Conferences are not far off and it has also been found impracticable to secure speakers who will be at the Birmingham Conference. The meeting will be devoted to addresses and conversations on various practical features of church life and work and the welfare of the neighborhood; including home and health, social service, the relation of the Church to the farm and rural life; the Sunday School and the care of the child, etc. There will be three sessions beginning Tuesday morning, May twenty-sixth. Ministers and laymen are all welcome. The Bishop will preside.

A CHURCH AND A SALOON JOIN

Southwestern
HANDS 3-26-14

When a Christian Church begins to aid a saloon its days for usefulness are numbered; indeed they have passed. We have known that ministers and churches were charged with aiding saloons, but direct evidence could not always be secured. It is only recently that we have come across a case where the evidence is clear and, as is to be expected the moral sense of the community has been shocked and stirred intensely.

There is a law upon the statute books of Louisiana prohibiting the location of a saloon within three hundred feet of a church. To this stipulation it is supposed that even the saloonists agreed. We have no doubt that they agreed to the law with the full intention that they would evade it at every possible chance. Nevertheless, with whatever sense of propriety they had, the saloonists agree to the Gay-Shattuck law, which prohibits the location of a saloon within three hundred feet of a church or school-house.

That saloon forces would break this law we do not doubt. They would break any law but, that a church, for a consideration would aid in breaking this law seems beyond human belief, and yet this is exactly what the Bethel African Methodist Episcopal Church of Alexandria, Louisiana, did. This church has a convenient location. Hundreds of Negroes pass there daily. Most of the passers-by are young men and women who must pass through the church to get to school. A saloonist wanted to locate near this church—for young people make good material for the saloon—but the phase does not concern us at this time—

would not expect a saloon to have a convenience, that the property now occupied by science or interest in public welfare. Such the said church, at No. 1135 Washington street, in said city, be and the same is hereby abandoned for church purposes from and after this day, and that the board be and they are hereby authorized to effect the sale of the said property for such price and on such terms as they may deem for the best interests of the congregation.

But what of the church? What about the minister, and the trustees who upon their honor assumed the responsibility of conducting the affairs of the church to the advancement of Christ's Kingdom? As we tell the story of their treachery, of their disloyalty to the church and our Supreme Master, let us pray for them. No blacker story has been recorded in the state, of a church conniving with the saloon, than that of Bethel African Methodist Episcopal Church in aiding a saloon to find a location. It is reported that for the consideration of \$100.00 and an eight-foot fence between the church property and the saloon; the trustees, with the consent of the pastor, made it possible for a saloon to be located on the same square whereon the church is located. It is said the same proposition was submitted to the Rev. Israel Thomas, of the Baptist Church, the saloonist offering him \$100.00 for his support in the location of a saloon, and be it said to the credit of Brother Thomas that he said he would not sign a petition for the location of the saloon for a million dollars.

We have had from competent witnesses that the sum of \$100.00 was passed and that this was the consideration for the location of the saloon. We simply take the word of our witnesses, but that the Trustee Board of the church did aid in the establishment of the saloon is proven by a document, which is on file in the archives of the City of Alexandria. Before the city would permit the location of the saloon, the Trustee Board met and resolved to abandon the property, and we publish herewith a most interesting and convincing document relative to this pretended abandonment:

Alexandria, La., January 12, 1914.

Pursuant to call the following members of the Board of Trustees of the Bethel African Methodist Episcopal Church, of 1135 Washington street, in the City of Alexandria, La., met at 7 o'clock p. m. on this day, to-wit:

D. B. Reynolds, pastor and president; G. Franklin, secretary; Dr. J. P. Jones and Isaac Davis.

There being a quorum present, the president explained the object of the meeting to be to discuss the advisability of abandoning the present church property as such and seeking available quarters elsewhere.

After discussing the question the following resolutions were offered by Dr. J. P. Jones, seconded by Isaac Davis and unanimously carried:

"Be it resolved by the Board of Trustees of the Bethel African Methodist Episcopal Church, of Alexandria, Louisiana, in session

"Be it further resolved, etc., That the said Board upon the sale of the said property be authorized to purchase other and more suitable property for the said church.

"Be it further resolved, etc., That the president and each member of this said Board, in the event of the sale of the said property, shall all sign the title deeds thereto."

There being no further business, the Board adjourned.

D. B. Reynolds, President of the Board.

Attest:

G. Franklin, Secretary.

State of Louisiana, Parish of Rapides.

I hereby certify that the above and foregoing is a true and correct and complete copy of the original resolution passed unanimously by the Board of Trustees of the African Methodist Episcopal Church, of 1135 Washington street, in Alexandria, La., at a meeting of said Board duly convened at their domicile in Alexandria, Louisiana, on Monday, January 12, 1914, at which meeting a full quorum was present.

In testimony whereof, I have signed these presents on this January 12, 1914.

G. Franklin, Secretary

I certify that I saw the above parties sign.

(Signed) J. C. Blackman.

I hereby certify that the within copy is a true and correct copy of original on file.

Sol Weil, Secretary.

City of Alexandria.

But as a matter of fact the congregation has not abandoned this property. Services are still being held, and this one D. B. Reynolds, still professes to be a minister of the Gospel. He is unworthy of a place in any denomination. He is a traitor to the cause of Jesus Christ. He is an open disgrace to his race and public decency. He is a menace to public welfare, and those trustees who met that night and passed that resolution share his shame and disgrace, and it would be nothing but just that the wrath of an indignant public should express itself. These traitors should not only lose their social prestige, but should bear the mark of their act wherever they go.

Talk about the depths of human depravity! Here it is in the citadel of God's Church right behind the bulwarks of the Kingdom! These men instead of aiding and abetting sa-

The saloon in question is located so that many people must pass it, and in order to reach the church, the boys and girls of the Sunday School and the students of Lampton College must pass this saloon frequently.

We await the action of those in authority to wipe out as far as possible this disgrace, by unfrocking the preacher and expelling the

It seems as if further comment is unnecessary. The shame and disgrace of the deed is apparent to all. It is with a sense of humiliation that we call attention to this treachery on the part of the pastor and his trustees, and in the profoundest sympathy with the help- less congregation that must bear the shame of the action of a few men who had greed for gold, if not fear of the saloonist's power. As for the saloon, it is true to its kind. It would open up for business in the rear of the church

Colored
The National Baptist Convention met in Philadelphia, Pa., Sept. 9-15, 1914, and held a largely attended and interesting session. The messengers came from every section of the U. S. to take part in the proceedings and to be inspired for the great work of the future. The great work before this organization is that of Missions and Christian Education. Because of its size and the millions of communicants it represents it has an opportunity vouchsafed to no other organization among Negroes. Again it affords an opportunity for the development and exercise of a Christian Statesmanship that would mean much in the progress of the denomination and race. The intelligent observer must regret that this opportunity is neglected and what could be made a mighty power for the advancement of the Kingdom is dominated and ruled for the benefit of a few men. On the first day of the Convention welcome addresses were delivered and Christian greetings extended by prominent men from other organizations. In the afternoon President E. C. Morris, D. D., delivered his annual address. A motion to thank the President for his able address was so amended as to suspend the rules and the President be re-elected. This mode of procedure has been roundly condemned throughout the U. S. during the last few years and has done much to disrupt the Convention. For nearly an hour pandemonium reigned and the disgraceful scenes were equalled only in the Convention at New Orleans, La., a few years ago when the election took place. When Dr. Morris was declared elected some of his supporters took him upon their shoulders and the yelling that followed should have found no place in a meeting of that kind. The sermons and addresses before the Convention were good, but much of their force and effectiveness were lost in the confusion that prevailed.

On Friday night of Convention week Dr. Booker T. Washington delivered his annual message to the Convention. He drew out the largest audience of any speaker and his great address will rank among the greatest of his public deliverances. A Cuban Senator was also present and spoke.

The Foreign Mission Rally last Sunday afternoon was largely attended. Upon the platform were distinguished ministers and laymen, together with native Africans being edu-

cated in this country. Rev. L. N. Cheek, a returned Missionary, was also upon the platform and will sail again for the Dark Continent. The collection at this meeting was not as large as in former years, but the inspiration received by those who attended the meeting will be carried into every section of the land and do much to interest the churches in the extension of the Master's Kingdom beyond the seas. The reports of all the Boards were received with enthusiasm and where the work did not seem as extensive as in the former year, it was generally attributed to the general depression of business throughout the country. On invitation of John Wanamaker, the Prince of Merchants, the Convention spent a half day at his great store where it was delightfully entertained in the Egyptian Hall. The music by the Wanamaker Orchestra and the young ladies from the National Training School, Washington, D. C., was all that could be wished. Addresses were delivered by a distinguished white minister and Mr. Wanamaker himself. Responses were delivered by Dr. E. C. Morris, Mrs. S. W. Layton, Miss N. H. Burroughs, and Dr. E. W. D. Isaac.

The meeting was an inspiring one and will be long remembered by the many hundreds present. The Women's National Baptist Convention was held at the Holy Trinity Baptist Church, the Rev. Dr. Wesley F. Graham pastor. The sessions were largely attended, the sermons and addresses exalted and inspiring and the order perfect. The women deserve great credit for their zeal and intelligent effort put into their work. This Convention owns and fosters the National Training School, Lincoln Heights, Washington, D. C., and it stands by the work in Africa. They have enlisted the consecrated interest and help of many hundreds of thousands of Baptist women, and they are a great force in the work Baptists are doing. The closing sessions of these Conventions were held in Washington, D. C., where dedicatory services were held at the Training School, where a memorial arch in honor of Abraham Lincoln was dedicated. At this meeting addresses were delivered by Mrs. S. W. Layton, Miss N. H. Burroughs, Judge Harrison of Oklahoma, Mr. McFarland of Washington, D. C., and U. S. Senator Moses E. Clapp of Minnesota. The address of Senator Clapp was eloquent, brave and full of hope. This brought to a close the 34th annual session of the

National Baptist Convention and the 14th annual session of the Women's National Baptist Convention, and their proceedings passed into history.

It is very discouraging to see the abuses, in the National Baptist Convention, but it is more discouraging to see that from year to year effort is made to perpetuate these abuses. During the last eight years many good men have turned away and declared that they have lost hope. Each year a number of young men attend the Convention for the first time and instead of being thrilled with the kingdom hymns and hearing the great preachers tell the story of the cross, they see the leaders in a death struggle for office and honor and money. This struggle becomes so fierce at times that in closing the meetings they often forget to pronounce the benediction upon the audience and the people turn away hungering and thirsting for what they traveled many hundreds of miles to receive.

Notwithstanding the abuses of the Convention and the reckless determination of many to rule and dominate its affairs there was a large brave band of men in the Philadelphia meeting who battled for the right from the opening day until last Monday at midnight.

1. They called for an itemized report of the indebtedness of the Convention. The Secretary of the Convention reported that the organization owed \$9,905.00. Of this amount \$4,440.00 was owed to President Morris and \$2,080.00 to Secretary Hudson. To meet his indebtedness of \$9,905.00 the officers had only \$2,931.45. The Convention owes at the present time \$6,973.55, and must confront the messengers next year when they assemble in Chicago. When it is considered that this money is owed, not for Missionaries' salaries, but for the salary of President Morris and Secretary Hudson and other running expenses of the Convention, it must seem astonishing. If the salaries of President Morris and Secretary Hudson alone for the current year are added to the present debt, it will be seen that the Convention will open its meeting in Chicago next September with a debt of \$8,723.55, for running expenses. The officers of the Convention have nothing to complain of. The Baptist ministers of this country for many years have gone up to the Convention at a cost of more than a Hundred thousand Dollars annually and elected

been run over, dominated, cast aside and pointed to as rebels. Today the Convention is burdened with a debt of thousands of dollars for the salaries of big men who have ruled it and dominated it like tyrants. If the collection of these debts were pushed, the Convention would be bankrupt, for it has no means to pay them. What answer can the officers give?

2. Again they protested against the way the funds of the Convention have been paid out. Early in the day last Monday, a motion was passed to the effect that a committee on "Disbursements" be appointed to disburse the Convention funds and report to the Convention for its approval or disapproval. In former years President Morris and his officers have paid out the money as they thought best and that was the end of it. To the surprise of many the committee that was appointed was composed of officers. Just before midnight on Monday the committee reported, but they had already paid out the money and some of those receiving it were gone.

3. Finally, a strong and manly protest was made against the manner of election. Protest after protest has been made against the Steam Roller method in this Baptist Convention, but to no avail. Two years ago in Houston, Tex., only one man stood and asked to be counted as opposing the method. In Philadelphia 241 men stood and asked to be counted and declared their eternal opposition to the disgraceful method of election that has destroyed every vestige of Baptist liberty and almost caused a disruption in the Convention. While the men were contending for regulation and reform at the Convention Hall last Monday night, a large number of men representing 17 States were holding a meeting in Zion Baptist Church; Rev. Dr. E. W. Moore, pastor in protest against the methods and abuses of the Convention. A committee was appointed to meet in Memphis, Tenn., Wednesday after the third Sunday in November, 1914, to get out a letter of complaint and publish it to the denomination. Some of the ablest and most conservative of Baptist ministers are behind this movement, and while there may be some sentiment for a new Convention, the *Colored Alabamian* will stand for reform in the old Convention. The prospects for reform were never brighter. The sun of order, regularity and Religious Liberty in the Conven-

tion is rising. If the Convention will pass election rules that will guarantee justice and fair play, it will stand; if not it will finally disrupt and split. Those who want to see the Convention reform and stand have every reason to be encouraged. At the Philadelphia meeting a report was made as to the Convention indebtedness; a report of how the money raised in Philadelphia was spent was made, and opposition to the methods of election took definite and formidable form. We turn our backs upon the past and face the rising sun, with a hope that whatever is done will promote the Redeemer's Kingdom and redound to the glory of God.

Church - 1914 THE MORAL LEADERSHIP OF THE RACE

The Negro race has made undisputed progress in education, in wealth, in industrial efficiency, in social and religious organization. Today there are few who will not give us credit for this progress. But there are those who attack the moral leadership of the race.

Not only because of the attacks of our enemies but because of the necessities of our situation we make inquiry as to the moral leadership of the race. Whose task is it?

The educational and intellectual leadership of the race is the task of the teacher; the commercial leadership is the task of the business man; the social leadership is the task of the educated group; the leadership for better health is the task of the physician; leadership for better justice for the race rests largely with the lawyers. Religious leadership is the recognized task of the preacher. But who will lead us to higher moral heights?

In some religions, morality as we know it is a separate thing. But Christianity is an ethical religion. And no one can be a Christian leader who is not a moral leader. Hence the moral leadership of the race is upon the shoulders of the preachers.

The business man is doing his work well. The farmer and teacher are doing their work well, as statistics show. But how about the preacher?

Of course, it is far harder to exercise moral leadership than any other kind; for such leadership means the dedicating of a whole life, not a part of it, nor all of it a part of the time; but all of it all the time. Hence the difficulty.

But the preacher must overcome any difficulty in the way. He must assume the role of moral leader. First by a pure, upright life, keeping himself unspotted from the world; then by force of character and aggressive participation in the affairs of life around him, he should be a moral leader.

He should keep his skirts clean, so as to enter politics when a moral principle is at stake. He should everywhere fight whiskey, fight the low dance hall, fight prostitution, fight graft in politics and elsewhere, fight divorce, and all sorts of immorality. I our race is to persist somebody must have the moral uplift as the specialty, and that somebody is the preacher.

THE THIRTY-FOURTH ANNUAL SESSION OF THE NATIONAL BAPTIST CONVENTION A WOEFUL FAILURE.

By Chas. J. W. Boyd, B. D., Fort Worth, Texas.

Upon several former occasions when we have seen fit to come forward with a little contribution to the press, numerous inquiries have come to our notice respecting our relation to the Hon. Dr. R. H. Boyd, of Nashville, Tenn. In order to avoid a repetition of the above, we would state just here that we are no relation to Dr. Boyd at all. It would be the source of the warmest and keenest pleasure to us if we knew that we were a tenth cousin to him (if there be such a thing), for he is, without any exception, the greatest constructive church statesman, living or dead, that ever wore a black skin. If this be not true, history is to blame. Our conclusions that the last session of the National Baptist Convention was a woeful failure are based on the following reasons:

First—The Convention was never organized. On the first day of the session two-thirds of the qualified messengers, including the writer, contended for the organization of the Convention, but, through the influence of the President, this was not done. Therefore, any and everybody was allowed to vote, and did vote.

Second—The President presided during his election and declared himself elected by acclamation, when over two-thirds of the qualified voters were contending for the organization of the Convention before the

election should take place, and in so doing, deprived himself of that degree of respect and honor that is so absolutely necessary for any man who expects to meet with any degree of success in attempting to marshal the forces of this great Baptist host.

Vice President Parks, of Philadelphia, was presiding, and when President Morris saw that the progressive forces of the Convention were about to win out in their contention for the organization of the Convention, he stepped forward, took the gavel in hand, threw his whole influence toward the reactionary side of the house, and the above results followed.

Again, through the influence of President Morris, the transactions of a commission that was appointed by the Convention at its session which met in Nashville, Tenn., on February 5, 6, 1914, were voted on and, by a narrow margin, declared adopted. But, bear in mind, any and everybody voted on its adoption. When it is brought to mind that this matter touched the most vital cords of our denominational instrument, was of more far-reaching importance than any other matter that claimed our attention, and was disposed of in such a child-like fashion, it comes in for very keen reflection. We feel safe in saying that at this point some deep thinker, who was not at the Convention, will ask himself the question, "Where was our honored President Morris?" The answer is, "He was in the chair." As the writer reflects, the uppermost question in our mind is, Where in the name of common judgment are we drift-

ing? The following adage offers some relief, "You can fool all the people some of the time, and some of the people all the time, but you can't fool all the people all the time."

Furthermore, in adopting this so-called report of the commission, we said to Dr. R. H. Boyd, that you can't be Secretary of the Home Mission and Publishing Boards at the same time, because you can't give them the proper amount of attention. To that, the writer offers no objection. But, listen, what we said to Secretary Boyd, we said to Secretary Sutton E. Griggs, that you can't be Secretary and Treasurer of the Educational Board with headquarters in Memphis, Tenn., pastor of a large church, and at the same time be the leading member of a special committee to look after the business affairs of the Publishing Board at Nashville. Please, for Heaven's sake, somebody, tell us where is the consistency?

Third—Our failure is seen in the fact that we are allowing the Secretary of the Educational Board to spend the major part of his time tampering in the affairs of the Publishing Board, instead of bending every effort toward the pushing forward of the clearly defined duties that are incumbent upon him. To my mind, the precedent that we are setting in this connection is not only a failure on our part, but an irreparable mistake—a mistake that shall prove to be a most sordid barrier over which our posterity must climb. Now, we may not be correct, but we nurse the opinion that our beloved President Morris made some of the most pitiable blunders that were ever made by such a high-stationed, public official. Blunders that, to our mind, mean the paling into pitiable insignificance of a man who has enjoyed the most liberal distinction of any other Negro church statesman in America. Blunders that cannot stand the crucial test of public opinion. Blunders that shall cause him to go down in history as one of the most materialistic reactionaries that ever occupied a top seat in the counsels of the denomination.

If there are persons in our ranks who would find occasion for satisfaction out of the situation into which we find ourselves, we would venture to suggest that they bear in mind that "Nothing is ever settled till it is settled right," and that right will always win."

THE SUNDAY SCHOOL AND RACIAL SELF-RESPECT.

The editor of the Christian Recorder sat in a Sunday School Institute a few Sundays ago and heard a teacher of boys conduct a class along the line of the "advanced" movement. Instead of having the Bible he had some pamphlets. Instead of teaching the life of Jesus he was teaching the life of Wil-

William Penn. The boys did the work as thoroughly as they might have done it in a high school, for they were genuinely interested, and had a teacher of exceptional ability.

We criticised the teacher, stating that nothing should supplant the life of Jesus Christ in the Sunday School. Upon that we insist. Teachers must themselves become thoroughly acquainted with and enthused by the life of Jesus Christ. All this so-called "advanced movement" will do no more good than eating sawdust if we do not always insist upon the life and principles of Christ. The reason we live such shabby Christianity to-day is because we lack knowledge of and enthusiasm for the life of Christ.

Our Sunday School teacher, however, stated that he did use the Bible and put forward the life of Christ, and that "William Penn" was only supplementary work. Whereupon we gave the following suggestion:

If a teacher can organize a class of boys or girls and meet them in the week, it is good to have secular study. But under no circumstances should the Bible be taken out of the regular Sunday School.

The supplementary work of the child should be real supplementary work. Now, the history of George Washington, William Penn, Abraham Lincoln is not real supplementary work, as it is gotten by the boy in school. What we want to give is what he does not get in school. And that is Negro history. The supplementary work of the boys and girls in their teens should consist in giving them the biographies of such persons as Richard Allen, Frederick Douglass, Phillis Wheatley, Sojourner Truth, etc.; the history of the A. M. E. Church, etc.

Do Not Copy Whites Too Closely

We fear that most of our so-called advanced movement is too mechanical. We ape whites without adapting the principles to our needs. We imagine when we can say words, get catch phrases we have the real thing. But results tell. The method is justified only by results.

What does the Jew do? The public schools do not give the history of his race; so he goes to a supplementary school to study Jewish history, to get Jewish ideals, so as to be able to help his people.

The Negro boy is too often ashamed of himself. Too often he hangs his head. Why? Because he does not know that his people have been great, and are now great; and are destined to even greater things. The school does not teach him. The Negro Sunday School teacher must.

If we called ourselves expert in Sunday School matters—if we were heralds of an "advanced movement," if we considered ourselves in the leadership for better Sunday Schools; for grading to adapt the Sunday School to the child's needs and development, we would not slavishly follow the lines laid down by whites to develop the moral and racial consciousness of white children; we would study the Negro child and give a series of Sunday School courses directly for the Negro child.

It is the work of the church to develop racial self-respect, and that can be done by Sunday School teachers as supplementary to their regular Bible work.

New York

Rt. Rev. D. H. Greer, D.D., Bishop
Rt. Rev. C. S. Burch, D.D., Suffragan

Work among Colored People—The thirtieth annual Conference of Church Workers among Colored People will be held at St. Philip's church, New York City, the Rev. Hutchins Chew Bishop rector, October 6-9, 1914. The programme of the Conference includes an address of welcome by Bishop Greer which will be responded to by the president of the Conference, the Ven. H. B. Delany, D.D., archdeacon of North Carolina.

The annual sermon will be preached by the Rev. G. F. Miller, D.D., of Brooklyn, and papers will be read by Miss Julia C. Emery of New York. Mrs.

Edward Rollins of Cambridge, Massachusetts, the Rev. W. E. B. DuBois, editor of *The Crisis*, the Ven. H. S. Phillips, B.D., archdeacon of Pennsylvania, the Rev. John R. Logan of Philadelphia, the Rev. G. M. Plaskett, B.D., of Orange, New Jersey, the Rev. Richard B. Bright of Philadelphia, the Rev. E. G. Clifton of New York City, the Rev. Robert W. Bagnall, the Rev. R. D. Brown of Newark, New Jersey, the Rev. W. B. Sutherland of Hartford, Connecticut, the Rev. H. C. Bishop, D.D., rector of St. Philip's, the Rev. J. E. King of Charlotte, North Carolina, and the Rev. G. F. Bragg, D.D., of Baltimore, Maryland. The Woman's Auxiliary which occasion the annual sermon will be preached by the Ven. R. T. Middleton, archdeacon of Mississippi, and the

annual address will be made by the president, Mrs. M. M. Brockenborough, of Richmond, Virginia.

Papers on the Auxiliary work will be read by Miss U. McClane of Philadelphia, Mrs. M. C. Thomas of New York City, and the Rev. W. E. Hendricks of Philadelphia.

Picturesque Chapel Prettily

Decorated for Notable Organization Event

By Eloise Bibb Thompson

The St. Phillips chapter of the Brotherhood of St. Andrew will have its corporate communion today at St. Phillips' mission, 1527 Paloma avenue. Much preparation has been made in decorating this picturesque little chapel, dignified with its attendants of vested singers.

This mission, the first colored Episcopal edifice west of the Rocky mountains, was erected four years ago and is valued at \$5000. The fact that there is now but \$1000 indebtedness on the structure is due to the energetic efforts of its present incumbent, the Rev. W. T. Cleghorn, and the members of the St. Phillips' chapter. In their report for Easter of this year, it was found that, aside from helping their own mission, these vigorous workers had assisted a number of families in distress, made 105 visits to hospitals and homes of the poor, and, exclusive of the members of the brotherhood, had brought about the attendance of 1300 men at the church services on Sunday, many of whom had not attended church for years. The success of this mission, according to a recent statement made by the rector, is due largely to the sympathy and encouragement of both the Rt. Rev. J. H. Johnson, bishop, and Venerable T. C. Marshall, archdeacon of the Episcopal diocese.

The colored Episcopallians of the country, both Protestant and reformed, number 21,350, whose church property is valued at \$1,801,566. The richest negro church in the world is the St. Phillips Protestant Episcopal church of New York city, incorporated in 1820, having a valuation of \$1,000,000 in real estate.

There was a meeting held a few evenings ago for the purpose of organizing a branch of the National Association for the Advancement of Colored People in Los Angeles. Through the courtesy of the board of education the school house at Ninth street and Standford avenue was loaned for this purpose and the meeting presided over by Dr. J. A. Somerville, a local colored dentist. A goodly number of representative people were present, who discussed the advisability of making permanent organization wherein the problems of the negro may be viewed from month to month and dealt with wisely and soberly to the best interest of all.

After a few appreciative remarks by the chairman on the kindly attitude of the Los Angeles white people toward the negroes of this city, exhibited especially by The Tribune, it was agreed to elect Dr. Charles Locke, pastor of the First Methodist Episcopal church, and Reynold Blight

member of the board of education, as president and vice president, respectively. The other officers are Dr. J. A. Somerville, second vice president; the Rev. E. W. Kinchen, third vice president; E. Burton Ceruti, secretary; Mrs. S. W. Thompson, assistant secretary; Mrs. Morgan E. Robinson, treasurer. On the board of directors are the following prominent colored citizens: Dr. H. E. Garrett, Dr. J. S. Outlaw, Attorney Charles Darden, J. H. Crumbly, the Rev. W. T. Cleghorn, J. H. Shakelford and Dr. G. D. Taylor.

The National Association for the Advancement of Colored People was first organized in New York city five years ago, with Moorfield Storey of Boston as president, its associate directors being, among others, Jane Addams, Julius Rosenwald and Oswald Garrison Villard. The official organ of this association is *The Crisis*, a negro magazine conducted by Dr. W. E. B. DuBois, author of *Souls of Black Folk*, who lectured in Los Angeles a short time ago. The expenses of the parent association are met by the different state branches, as much as \$2500 having been recently sent in by the colored people of the District of Columbia branch. Among the prominent speakers to address the sixth annual conference of the association to be held in Baltimore next month are the following:

Charles J. Bonaparte, former attorney general of the United States; Senator Wesley L. Jones of Washington, Dr. Katherine Bennet Davis, commissioner of correction of New York city, and Mrs. La Follette, wife of Senator Robert M. La Follette.

The principal newspapers edited by colored men and women of the country are being sold by white news agents on the main streets of Los Angeles. This innovation is due to the fact that the broadminded white people of the Pacific coast are interested in the steady growth of the negro. Thus far there are about 500 negro periodicals and four large publishing houses which supply the demand for negro church literature, one of which employs 150 people with an annual payroll of \$200,000.

Professor Charles Alexander, formerly of Boston, lately removed to Los Angeles, has just returned from an extensive lecture tour in the east. Mr. Alexander, a former teacher of Tuskegee institute, is a writer of much ability and a forceful platform orator. His lecture on Paul Laurence Dunbar, the negro poet, has brought forth glowing testimonials from some of the noted college presidents of the east and west.

The colored Methodists of the country have recently sent to the Freedmen's Aid society a jubilee gift of \$100,000 in cash and subscriptions, their year's contribution to the colored schools under the auspices of this society. One-tenth of the membership of the Methodist Episcopal church are colored people who contribute about one-fourth of all the money raised in that denomination for their education. The negro has given liberally toward the support of his own schools ever since their establishment. During the first six years of his freedom, he contributed \$700,000 out of his scanty resources for the education of his children. His spirit of self-help has increased with

his prosperity, for he now raises \$1,000,000 annually for the support of his schools.

saw their printed report and told them that it could not be carried out. Dr. Isaac, the most brilliant of their own men and a member of the commission, told them that it could not be done. Boyd, Robinson, Clark Campbell and other members of the commission protested and showed that it was simply ridiculous, they offered them a minority report granting all the Convention asked, but the President would not even allow Dr. Boyd to read before the Convention. The commission took over four hundred dollars out of the treasury of the Publishing Board for its expense and did not mention a dollar of it in its report.

Dr. Moses discussed the above and other lines of the thought in the report briefly under most unfavorable circumstances, but with seeming good effect. Then Dr. L. K. Williams closed for the "standpatters" with a brief speech, showing the propriety of adopting a part of Dr. Boyd's minority report. He was most respectful to Dr. Boyd and made a good impression in favor of adopting the commission's report with a part of the minority's report.

Dr. L. L. Campbell, of Texas, closed in a fifteen minutes' speech in the defense of Dr. Boyd against the attack of Dr. Griggs; it was dramatic, earnest, clear, cutting and convincing; a veritable seige of firebrands of scathing comparisons of Dr. Boyd's record with that of Dr. Griggs—the debate ended like a clap of thunder, and vote was taken. The indulgence in personal comparisons muddled the waters and obscured the merits of the issue, and many messengers lined up with their personal friends, regardless to the issues, and it became a question with most men to win at any cost for the sake of prestige in the denomination for the future conflict, which everyone expects to follow. The great Arkansas delegation was intact to a man, forces from other states were scattered, some gone home, others in New York, Washington and Baltimore, but

still enough of the deeply concerned remained to make the outcome appear uncertain for each wing. The "gap" which the president left open for local citizens of all denominations and classes, began to fill up with floaters who seem to have been in reserve for this final show down. They all voted and the commission's report was carried by nearly three hundred majority of many unregistered voters. The "progressives" became furious. The remaining business of the Convention was disposed of. The session extended far into the night. The funds were disposed of as usual; a little

more than \$1,800 was collected outside of the known unto God less we make bad matters of the money for Mr. Washington's lecture. Others worse. God grant that there may be that amount the President received \$1,500 getting together among us this year. We for expenses without giving a verified item have gained much in the way of reform, in expenses of any kind. He said the Convention that the people are at last awake to the situation still owed him over \$3,000 for back exaction. Remember that all of these are our brethren, and may we be spared the painful task of fighting these issues out on the floor of every Association and Convention in this country. Let the fatherly spirit of Dr. Boyd leave a balance due him for expenses which stayed the split at Philadelphia, act as a shaw. The Convention was reported \$100,000 in debt for current expenses and stchurch.

growing worse, and this year less than fifty churches and organizations were represented out of more than seventeen thousand organizations in the country. The people simply refused to support the President's administration.

There are other recommendations which I have not time to mention here. But to crown it all the President slipped in the following recommendation without giving time to discuss it, which recommendation takes the power out of the hands of the people, and puts it into the hands of the "commission," which is to

serve as a kind of Board of Bishops, like the Pedo-Baptist organization. Here it is, read it for yourself—an extract from the commission's report: "President E. C. Morris stated it as his opinion that the tenure of this commission be permanent. By a motion a vote was taken indorsing the opinion of the President to be the sense of the entire commission."

It cannot be true that it was the sense of the entire commission, in view of the fact that some have protested. Yet that commission has made itself perpetual by the political trick which endorsed the entire report. I do not care to discuss the commission's report in this connection, but I wish to inform the country that the progressive element of the Convention left Philadelphia with the determination to help rectify these abuses.

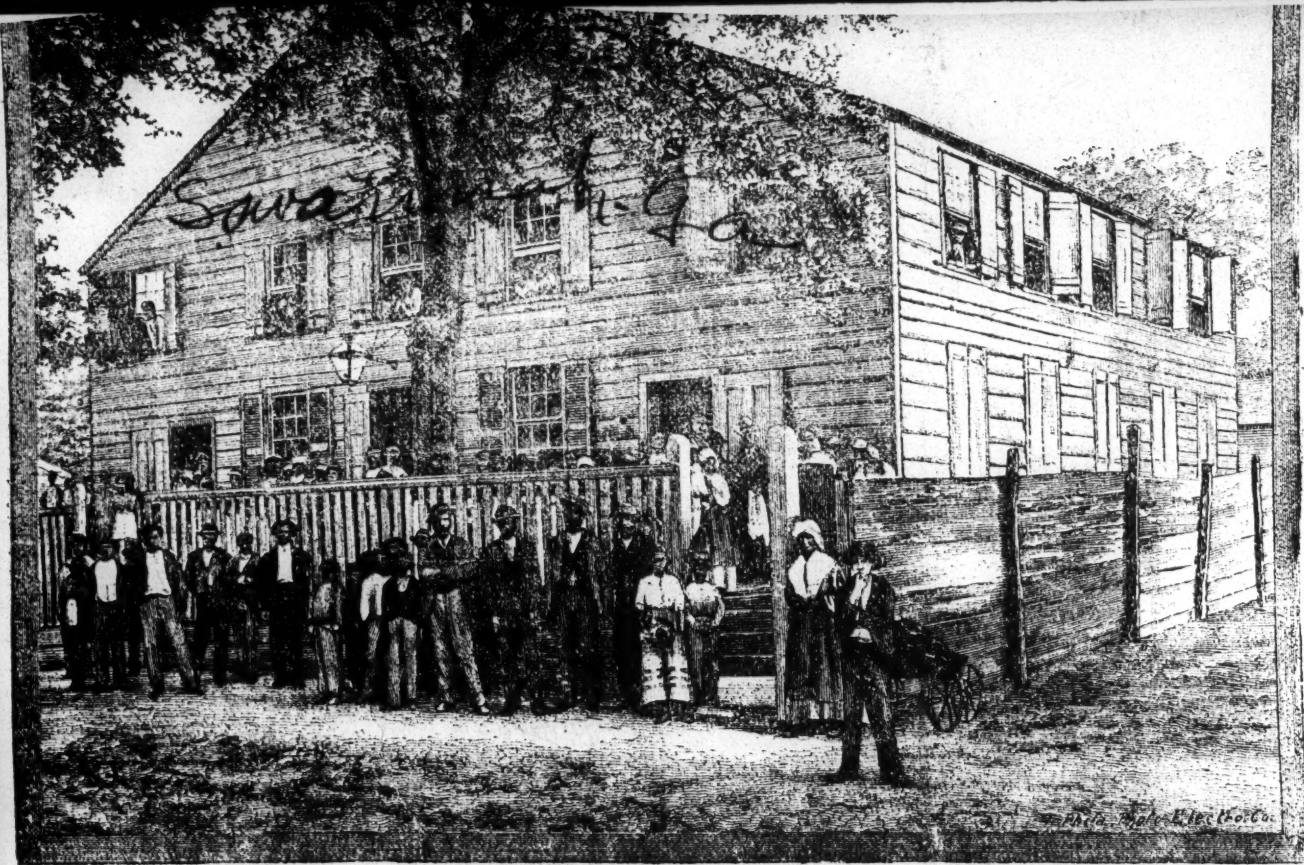
I was informed that representatives of seventeen states assembled at the Zion Baptist Church the night of the close of the last session in Philadelphia, and decided to go before the country with an open protest in the near future. I was not present at the meeting. I understand that Dr. Boyd was not present, but I learned since that the men were determined to do whatever is necessary for the building up of an efficient National Baptist Convention in the United States of America.

I beg the brethren everywhere who stand for efficiency and progress in the National Baptist Convention, to let their moderation



Street Meeting for Colored People, West Ninety-ninth Street, New York

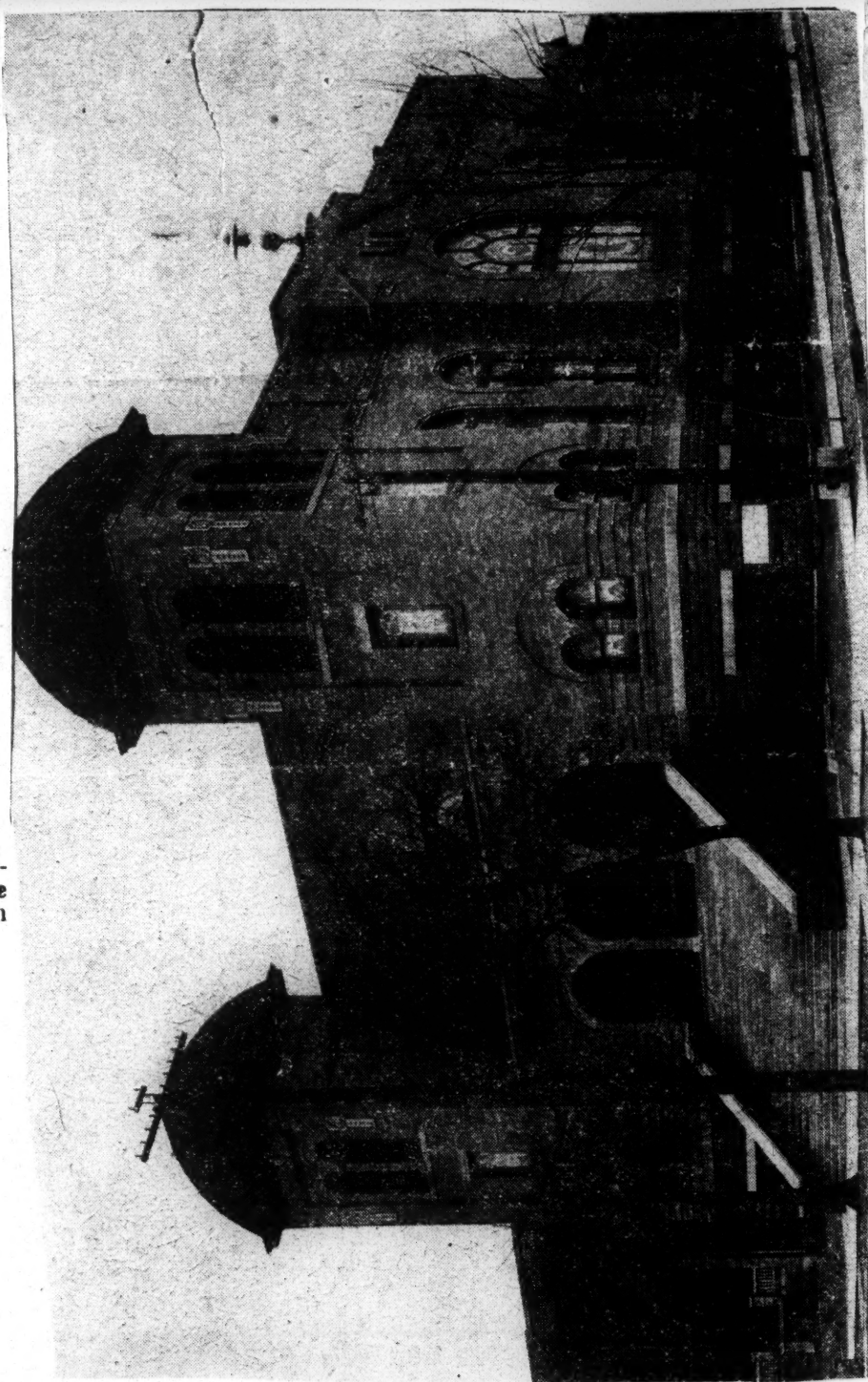
9/26/14



The above is the cut of the Old Jerusalem Baptist church, this city. This was the first Negro Baptist church organized in North America. The church was established on the 20th of January in the year 1788. It was built on the site now occupied by the First Bryan Baptist church, Bryan street. Shortly after the establishment of the church the name was changed to the First Bryan Baptist church, under which name it has continued ever since.

Large Crowds Attending Two Baptist Church Anniversaries.

The attendance at the two Baptist churches which are celebrating their one hundred and twenty-fifth anniversary this week has been very large and gratifying. The two churches who have the privilege of celebrating such a long life are the First Bryan Baptist church and the First African Baptist church, the former pastored by the Rev. Daniel Wright, and the latter by the Rev. W. L. Jones. The exercises at these two churches will continue until Tuesday night and those who have not had opportunity so far of attending services at one of these churches will find it very interesting and profitable to go down one night. The music which has been rendered at both churches has been very enjoyable and the services in general very enthusiastic.



The Voice of the People. 10/31/14

SIXTEENTH STREET BAPTIST CHURCH COMPLETED BY DR. J. A. WHITTED.

DR.

This is the church in which the sessions of the International Bible Institute is being conducted this week. It is one of the most splendid Negro churches in the South.

HOW DR. BOYD PREVENTED THE NATIONAL BAPTIST CONVENTION FROM SPLITTING AT PHILADELPHIA, PA.

*National Baptist
Union Review 10/3/14*
MY PREDICTION.

In my seven reasons why the National Convention should elect a new President, I said among other things, "The Convention is going to split if a new President is not elected at Philadelphia." And in keeping with that prediction, the Convention would have split on Saturday night of the Convention, had it not been prevented by the timely intervention of Dr. Boyd.

THE OBJECT OF THIS ARTICLE.

In this article, I desire to show what actually happened at Philadelphia, and how Dr. Boyd prevented the split, and to urge the brethren to deal wisely with the present situation, in order to save the Convention from the rock to which she is now drifting.

DR. MORRIS' DESPERATE STRUGGLE FOR THE PRESIDENCY.

During the welcome addresses and responses, it was plainly evident that tension was high; everybody was playing for points, and seeking an opening to say a word about the situation that would strike a responsive chord in the hearts of the messengers. References to either Dr. Boyd or Morris failed to arouse a hearty response. Everybody was trying to get the bearings of each other before revealing their true hand. All were waiting to hear the President's address; primed for the accustomed motion to elect the President by acclamation. The president studiously avoided discussion of the issues which had stirred the country. He dealt with patriotism and other questions of general interest to the world and denomination. It was a splendid address, but it did not get the accustomed applause. Not that some did not feel like applauding, but everybody seemed to dread the starting of a demonstration.

DR. WALKER'S MOVE TO KILL ACCLAMATION.

At the conclusion of the address Dr. Charles T. Walker made a motion commending the splendid address. He seemed to

By W. H. MOSES, Seguin, Texas

have attempted to forestall the accustomed motion to elect the president by acclamation. But Dr. Fisher was recognized and made his accustomed motion to suspend the rules and elect the president by acclamation. Then the ball started to rolling. Scores of people were on their feet with objections. Dr. Jordan was recognized and made the point that the Convention was not organized, and that less than two hundred people had registered, and that the Convention did not know who was eligible to vote. He was ruled out and Dr. S. E. Griggs was recognized as the leader of the reactionaries or the "stand-patters" in the defense of electing President Morris by acclamation; in view of the fact, said he, that certain articles dealing with the administration had reflected on the character of the President.

DR. HARVEY JOHNSON RULED OUT.

Dr. Harvey Johnson made the point that no one had preferred charges against the President, but if any one insisted that there had been charges preferred, then a committee should be appointed to investigate those charges before any attempt be made to elect the President by acclamation.

THE FIGHT ON IN EARNEST.

He was ruled out. And Dr. Griggs completed his great defense of Dr. Morris, but his effort fell flat then compared with his efforts before the Convention at other times. Then the Convention began to call "Moses," who was supposed to represent those who stand for reform and efficiency in the National Baptist Convention. Then began the tactics to prevent "Moses" from speaking. He spent the greater part of the afternoon waiting to get order. The professional filibusters kept up such a racket until Dr. Isaac was recognized and made a masterly plea for free speech in the National Convention, and others followed along the same line, but it availed nothing. After a long time Dr. Moses got some kind of hearing in spite of his hoarseness by lifting his voice above the professional noise-makers and proceeded to show that his prime object was to help organize the Convention, and proceed orderly to do the Convention's work as provided by the constitution. He assured the

Convention that he had no intention of reflecting upon the President personally in his criticism of his administration during the year, and that Dr. Griggs' defense of the President's moral character was unnecessary. That if the President wanted the solid vote of the Convention as an endorsement of good character, that he and those he represents, would vote for the President provided that the Convention would find those who were entitled to vote and take up the question of election of officers at the proper time.

DR. JUDKINS AND THE PRINCE BROTHERS.

The Prince brothers and Dr. Judkins and others made masterly addresses along the same line, but the "standpatters" insisted on doing things "the same old way." Then pandemonium reigned for an hour before the vote was taken to elect the President by acclamation. The President finally took the gavel and announced that all people in the building who had not registered and paid their \$2 could vote, if they were expecting to register later on during the session. Some prospective delegates refused to vote at all amidst such confusion and irregular proceedings.

EVERYBODY VOTING WITHOUT REGISTERING.

Other local visitors who were in sympathy with the administration, or who were members of churches whose pastors were in sympathy with the administration—men and women, saints and sinners—took part. When the vote was taken two hundred and fifty accredited delegates who had registered and paid their money voted against some five hundred, most of whom did not even have a badge indicating that they had paid their joining fees. The President declared himself elected by acclamation. Then followed another great wave of protests. Long lists of names, messengers from every state, were secured, and one Virginia brother wanted to enjoin the President and restrain him from presiding until he was properly elected, but the more conservative element prevailed, and things were permitted to drift along during the week until Saturday, where the great battle was expected to be waged

over the commission's report, which had caused so much confusion during the year.

HOW DR. BOYD SAVED THE CONVENTION FROM

SPLITTING.

It was noticed on Saturday that there was a fixed purpose on the part of the administration to defer the voting on the commission's report until the last day of the Convention. The morning session was given to Dr. Griggs to explain some of his private financial transactions which had caused unfavorable public comment. In the early afternoon Dr. Griggs took the major portion of the time to make his educational report. Then the Convention adjourned and spent the greater portion of the afternoon visiting Wannamaker's store, though the program was hours and hours behind. Between four and five o'clock the Convention reassembled and the "progressives" insisted on hearing the commission's report before the delegates scattered, taking in the bi-trips to New York, Atlantic City and Washington. After a hard struggle to keep from reporting, Dr. Parrish proceeded to read the whole minutes of the commission, in which the recommendations were so skillfully covered that the majority of the delegation were unable to detect the obnoxious propositions. The "standpatters" then made a motion to lay the report on the table until Monday. The progressives knowing that the majority of their delegations were booked to leave Monday, and having a majority seriously objected. But President Morris declared that the report would go over until Monday, in spite of the vote. The progressives discovered that they had a majority and insisted all the more on rejecting the commission's report then and there. Then the President, amidst great confusion, declared the Convention adjourned, and left the hall. And the "progressives" took charge and attempted to organize the Convention, enroll the delegates and properly elect the President, and proceed to do the other business of the Convention in an orderly way. Dr. Roberson and Dr. Jackson, of the local committee, were sent for in haste both of whom proceeded to plead earnestly with the brethren not to take charge in that way, but the mighty host paid no serious attention to them. Dr. Griggs, the leader of the "standpatters," urged that he and I do all we could to prevent the split, and I assured him that I would, and I did my best to help stay the popular wave, but it had gone too far for us to be of much service in staying the hand of the determined men.

It was then that Boyd, who had but little to say prior to that got THE

FLOOR, OBTAINED ORDER, and fatherly urged the brethren not to organize and elect a new President; as it would be made the wedge which would split the great Convention to which he had given the best years of his life to build up. His advice was accepted and a "SPLIT" was avoided on the floor of the Convention hall, Saturday night, September 12, 1914.

The delegates scattered Sunday; many went to New York and other towns in New Jersey, and to Baltimore and Washington. Monday morning many of the delegates went home, others did not return to the hall. The "standpatters" and the progressives were alike broken in rank, and uncertain as to which would have a majority in the final showdown on the commission's report. The report was taken from the table for discussion and to be finally disposed of.

An hour was given to each side to be divided among the respective speakers. Drs. Griggs, Isaac and Williams were to represent the "standpatters," Drs. Boyd, Campbell and Moses represented the "progressives." Dr. Griggs took the major portion of his time delivering a written speech which was a desperate and vicious attack on

Dr. Boyd; prepared and delivered in his most effective style. Dr. Boyd replied in a masterly and a conclusive defense, showing from the records that he had at no time disobeyed the Convention. Then followed Dr. Isaac, who proceeded contrary to the expectations of the "standpatters," whom he resented, and proceeded to show that the commission's report would not stand the test of the law. Then Dr. Isaac's "standpatters" hooted him down and would not let him finish his speech, which was thought to have been in favor of adopting the report.

Dr. Moses followed Dr. Isaac, showing that the commission's report had failed to provide the remedy which the Convention sought; with respect to the management of the Convention and the regulations of the respective Boards. He showed that the following suggestions offered by Dr. Griggs and adopted by the commission last February were both unlawful, unreasonable, ungrateful and dangerous.

One recommendation is: "The appointment of a book committee to negotiate the transfer of copyrights or provide for the preparations of books to be copyrighted in the name of the Publishing Board. The following brethren were named as the committee: Drs. C. H. Parrish, T. J. Searcy and S. E. Griggs."

Dr. Moses showed that the above is tantamount to making Dr. Griggs, the Secretary of the Educational Board, and Dr. Searcy, the President of the Educational Board, and Dr. Parrish, the chairman of the commission,

the real managers of the book department of the Publishing Board; taking the business of providing literature out of the hands of the Incorporated Board which has succeeded in a marvelous way, and put it into the hands of members of another Board, which could wreck the whole concern, and would not be legally responsible for their own actions. And since these were to be the book makers, and the copyright sellers and buyers, they could do away with the present copyrights of which the Board has publishers' rights, and sell the denomination the books that Drs. Parrish, Griggs and Searcy make or cause to be made, and thereby put money in their own pockets for their books just as Dr. Griggs is doing with his own books and as they claim that Dr. Boyd can put money in his pockets if the Board sees fit to use his copyrights.

Another recommendation is: "The election of a business agent by the Publishing Board, not subject to the appointment of the Secretary, to make bargains with firms in which the Secretary is financially interested." The above named committee will be Wm. H. Haynes, J. D. Crenshaw and A. M. Townsend.

The above is tantamount to tying Dr. Boyd's hands so that he cannot even do the buying and selling for the Publishing Board; the buying and selling is taken out of the hands of Boyd and the Publishing Board, and put in the hands of three members of the commission outside of the Board, who are not responsible to the courts for any of their transactions. In short, it means to take the handling of the money out of the hands of the Incorporated Boards and put in the hands of these members of the Commission who are not incorporated.

Those same gentlemen were given all the inherent power in the commission as accredited agents of the National Baptist Convention to carry out the instructions of the Convention and the commission.

"To make terms with Secretary Boyd and Dr. Beckham for the purchase of their building or the placing of the property of the Convention on market." "That this committee shall be resident agents in this body

to call on Drs. Boyd and Clark and the Publishing Board from time to time, ascertaining the progress of the development to the carrying out of these orders, with the power to negotiate purchase with the Board."

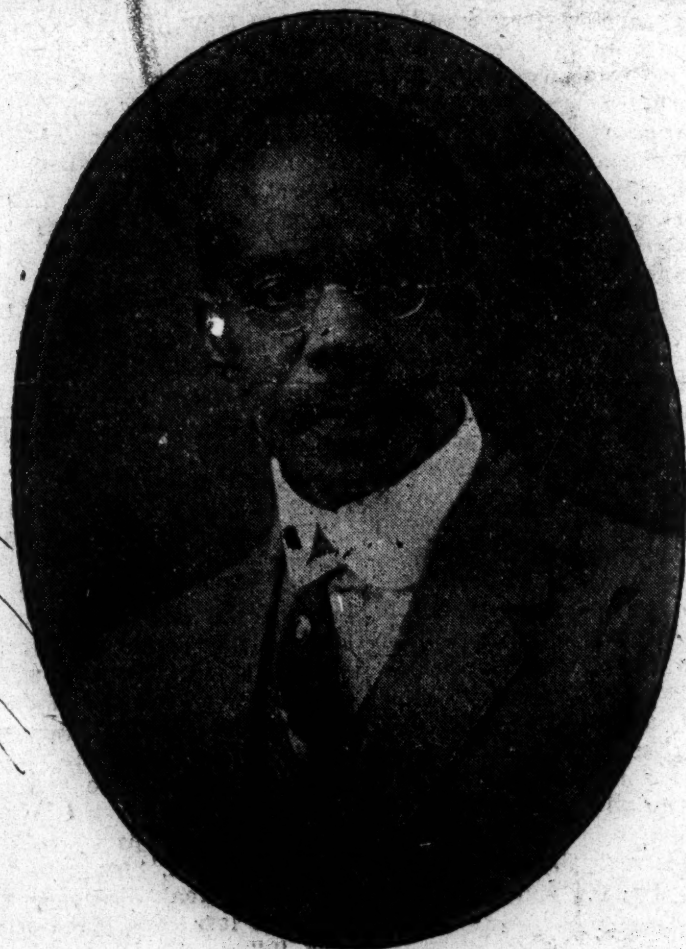
In other words, this commission puts six of its members in absolute charge of the Publishing Board, three head of publication and three of the commission which made these men the superior officers over the money out in whatever way they see fit without being responsible to the courts for their actions. The Convention's legal advisor

(continued on (2))

Church - 1914

Ten Days' Bible Institute

at New Hope Baptist Church,



REV. J. E. KNOX

June 22 to July 1, 1914

Rev. A. S. Jackson, D. D., Pastor.

LECTURERS

Rev. L. M. Waterman, D. D., Rev. J. B. Gambell, D. D.

Rev. F. M. McConnell, D. D., Rev. Henry A. Porter, D. D.

Those who desire to be better informed for Christian work, come and spend ten days and get inspiration and information. Special Sermon Sunday afternoon, June 21 by Henry Alfred Porter, D. D.

J. E. KNOX,

Conductor



Rev. Gustave Obrecht, Very Rev. Ignatius Lissner and Rev. Jos. Da hlent

The Catholic Church

The Society of the Lyons African Missions and its Work in Georgia

By Father Obrecht

For the last seven years the priests of the Society of the African Missions of Lyons, France, have been in charge of the Catholic mission work among the colored people in Ga. They have their headquarters in Savannah and important establishments in Atlanta, Augusta and Macon. It will be undoubtedly of high interest to give first our readers a few details concerning the origin of this foreign Missionary Society. In 1854 a young French missionary bishop, Right Reverend Melchior de Marion Bresillac, laid the foundation stone of the African Mission Society of Lyons, near the tomb of St. Ireneus, disciple of St. John the Evangelist. On March 1859 the saintly bishop himself sailed for Sierra Leone where already some of his priests had begun the work of propagation of the faith on the West Coast of Africa. Unfortunately

yellow fever soon struck the little apostolic band and in a few months all had fallen victims of their noble calling. Very Rev. Augustin Planque, another man of great apostolic zeal and energy, continued the work begun in tears and trials. Encouraged by Pope Pius IX, and strengthened by faith, he went to preach in the principal cities of France in order to procure the necessary priests and resources. Being superior general of the society for about 50 years, he was able to send missionaries to nearly the whole West Coast of Africa, called Upper Guinea. To-day, though over 300 priests were carried away in the prime of life by yellow fever and the other deadly African diseases, the said society is evangelising Liberia, Ivory Coast, the Territory of Karrogho, Gold Coast, Dahomey, Benin Coast, Upper Niger, Nigeria and Nile Delta. Five bishops are governing five vicariates apostolic, and four apostolic prefects, with episcopal jurisdiction, are at the head of the large mission fields. The whole membership of the society to day amounts to nearly 300 priests, of which over two thirds are doing active work in the foreign mission fields. Right Rev. Bishop Pellet succeeded to Very Rev. Planque, and was the last superior general of the society. The election of his successor has not yet taken place, and thus the society is temporarily governed by a vicar general, Very Rev. Father Ranchin. The Georgia Negro Missions were entrusted to the society of the African Mission of Lyons, in January 1907 by Right Rev. Bishop Keiley of Savannah. Very Rev. Father Lissner became the first rector and provincial of this new apostolic band. Father Lissner, born in Alsace, Lorraine and ordained a priest in 1891 in the seminary chapel of Lyons, France, sailed for foreign mission field of Dahomy a few weeks after his ordination to the priesthood. Father Lissner worked for many years in the jungles of Africa, despite the murderous climate. God spared him to continue his missionary work among the colored people of Georgia, where he has already erected various churches and schools in different cities of the State. The headquarters is in Savannah. Our city of Savannah has possessed since before the civil war a large congregation of colored Catholics. They have a very ancient and most interesting history.

Many of the old members of St. Joseph's Benedict's parish can entertain you with impressive stories concerning the hardships of the priests immediately after the war and the different locations where the congregation used to meet. For nearly 10 years they were doing noble work collectively with the white people or separately in their little chapel built for them at different periods of time. The first colored Catholics came from the island of St. Domingo, who fled as refugees in 1798 with their masters to the United States. The old baptismal records show how the colored people were received into the Catholic Church, sometimes infants, sometimes grown people, generally "en masse" when a priest could be secured for the administration of the rites of the sacrament of baptism. The marriage records also speak of the dignity of the sacrament of marriage, which the slaveholders tried to impress upon the minds of the poor colored people, a proof of the loyal faith of their masters.

The first Catholic Church was erected in Savannah about the year 1804. The little building was dedicated by Father Lemerrier, a French priest, under the invocation of St. John the Baptist. In 1811, in consequence of a notable increase in the number of white and colored Catholics a larger lot was given by the city to erect another church, where now the Catholic Library Hall stands. The first pastors exclusively for the colored congregation, were the Benedictine Fathers, who had come to Savannah in 1874. The Reverend Father Beirgier from France, and Rev. Father Wissel from Italy, erected the first colored Catholic church on East Broad and Harris streets and at the same time opened a school for the colored children. Captain Henry Blun and Mr. W. McDonough donated the lot and the necessary lumber for the building. In October 1876, Father Eckert, a secular priest, took charge of the church, then transferred again to the Catholic Library Building, which that same year was assigned by Bishop Gross for the exclusive divine worship of Colored Catholics;

Church. The Benedictine Fathers moved to Isle of Hope and then to Skidaway Island. In the latter place they erected a monastery and industrial school for colored children. For nearly 10 years they were doing noble work but later on, for want of means, they abandoned it. Anno 1881, a small wooden church was built upon what was then known as "The Commons" on the border of Savannah, corner Habersham and 32nd streets.

It was erected originally for the colored people, then changed to a church for whites, when a new church was built on East Broad and Gaston streets, called to day St. Benedict's Church. Right Rev. Bishop Becker was then the Catholic Bishop of Savannah, and he presided at the dedication ceremony which took place on December 8th, 1889.

At the time when the present St. Benedict's church was erected, Rev. Father Melchior, O. S. B. was the pastor. This very zealous and active priest, (directed and helped by the Very Rev. Prior Oswald, his ecclesiastical superior,) did a work which challenged admiration and labored for the colored people when few others could or would have done so. Bishop Becker of Savannah had then made an appeal to various kindly disposed institutions and persons. Late Captain H. Blun had donated the lot on which stands at present St. Benedict's Church.

It was originally dedicated to St. Benedict the Abbot, founder of the Benedictine Order; only recently, at the request of people and pastor, Bishop Benj. J. Keile placed the church under the patronage of St. Benedict the Moor, having previously obtained a special indult from the Holy Father, Pope Pius X. St. Benedict was in the beginning quite a handsome building, having two pretty towers facing East Broad street. The improvements made later on for the purpose of having an Orphan Home for colored girls, spoiled the whole architectural beauty of the church.

The pastors succeeding Father Melchior, O. S. B. were Rev. George Lester (1891-95) Gregory

(1895-98,) Andrew Plecher (1898-1900) and Gregory again until 1907, when January 1, 1907 Very Rev. I. Lissner, Provincial of the Society of the African Missions in Georgia took charge and appointed Father Obrecht as pastor assisted by Rev. D. Sullivan. Father Obrecht spent five years in a missionay on the gold coast West Coast of Africa, and came to Savannah in 1901.

Rev. J. B. Thuet is another priest attached to St. Benedict's and has charge of St. Mary's Chapel, 36th and Harden streets. He spent twenty-three years in missionary work at Quitta, Gold Coast, West Africa. The Catholic colored population of St. Benedict's Parish numbers two hundred and thirty adults and one hundred and twenty children; it is increasing every year, mostly through conversions. Of the parishioners three became nuns, entering St. Francis Convent, Baltimore, Md. The Sodalities connected with the parish are the Catholic Mutual Aid Society for men, the St. Mary's Charitable Aid Society for women, the Sodality of Children of Mary, the Boys Club and the Altar Society. The object of the two first mentioned organizations is the relief of its members in sickness and death, and development in all that pertains to the best in moral, social and literary acquirements.

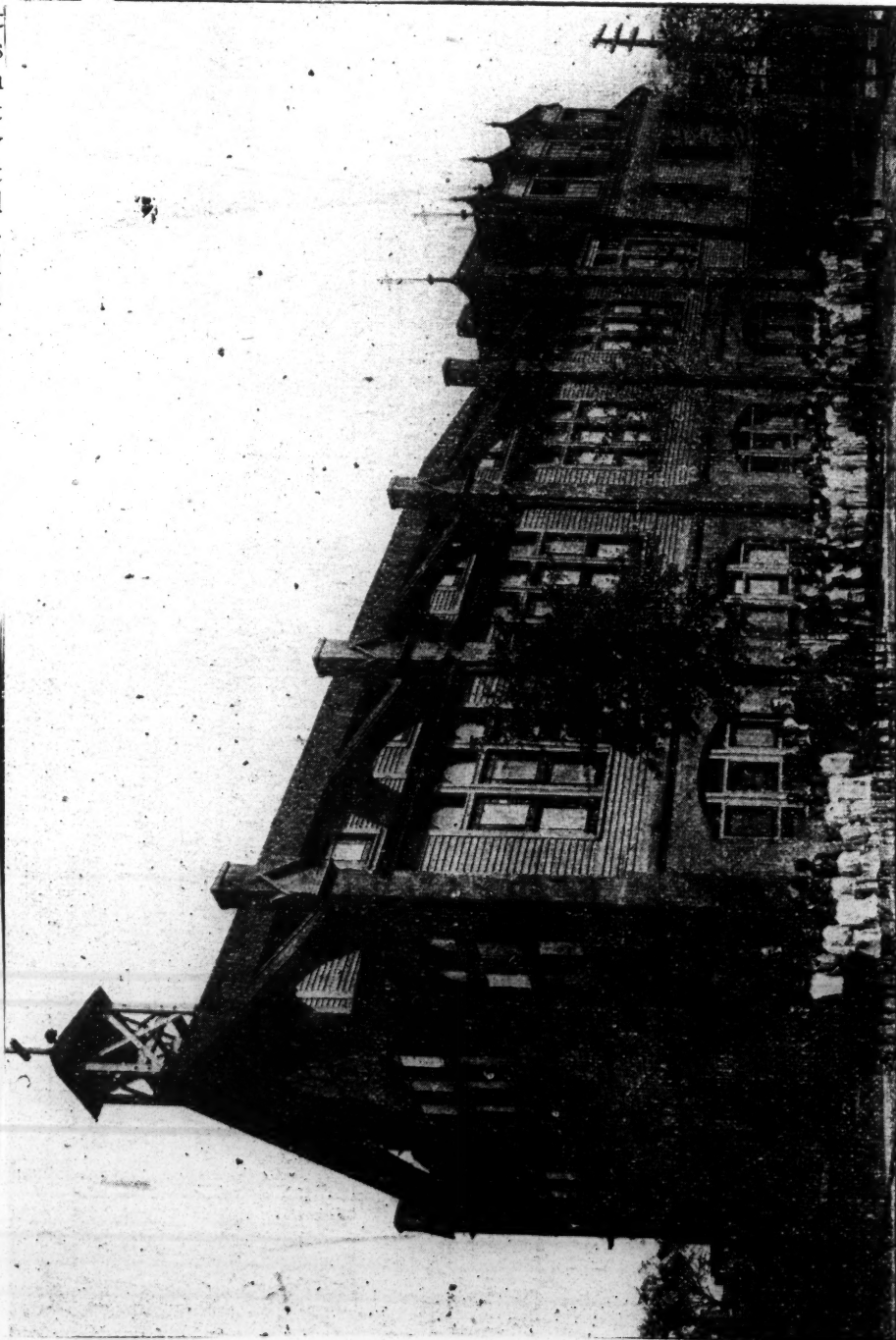
Moreover, recently were established the sewing circles and the cheerful workers, whose principal aim and effort are to raise funds for the erection of a new church and school. All members of these societies must be communicants of the Roman Catholic church.

Beside St. Benedict's church, there is St. Mary's chapel, 36th and Harden streets, dedicated to the Immaculate Heart of Mary, where divine services are held every second and fourth Sunday of the month.

St. Anthony's parish, situated in the rural district of West Savannah, comes next in importance to St. Benedict's church. It was founded in 1910 by Rev. Ign. Lissner who appointed Rev. M. Pfeiffer

er as pastor, with Rev. Henry Herrbrecht as assistant.

Not only has the Roman Catholic Church done effective work among the Negroes of this city, but also among the Colored people in other cities of the state as well. In Atlanta is the parish Our Lady of Lourdes, which is in charge of Rev. M. Scherrer, in Macon is St. Peter Claver's parish, under Rev. Jos. Dahlent, formerly of St. Benedict's church, eight years at Elmina Gold Coast this city, and in Augusta is the parish of the Immaculate Conception, under Rev. A. Laube.



St. Benedict Church and School

Church - 1914 Board of Conference Claimants

General Survey of the Provisions made by the several colored Annual Conferences to order to pay bills in full this increase must meet the claims of the retired ministers and the widows and dependent orphans of deceased ministers of the Methodist Episcopal Church by Episcopal divisions.

Explanations

These figures are taken generally from the reports of Conference Stewards made to the Board of Conference Claimants according to the requirements of Par. 473, Sec. 2.

(1) Column III. "Shortage, 1913." This is obtained by subtracting the Total Amount Paid in 1913 (Col. II) from the Total Claim for 1913 (Col. I), and is given both as dollars and as percentage of the shortage of the Total Claims.

(2) Column VI. "Prospective Shortage 1914." This is obtained by subtracting from the amount in Column III, "Shortage, 1913," the amount in Column V, "Increase, 1913."

Column V, "Increase, 1913" does not mean the increased apportionment, but the difference between the "Apportionment for 1914" and the amount actually raised by the Pastoral Charges in 1913 for the "Support of Conference Claimants."

For instance, take the first Conference, the Delaware. The Shortage in 1913 was \$3,511. The Apportionment made for 1914 was \$3,400 more than the amount raised by the pastoral charges in 1913, so that if the full apportionment is raised this spring the

"Shortage—1913" \$3,511

Will be reduced \$3,400

which will make the

"Shortage—1914" \$ 111

In order to meet its full claims for 1915 the Delaware Conference should increase its apportionment \$111.

(3) Column VIII, "Annuity Rate paid in 1913," indicates what proportion of the Full Legal Disciplinary rate was paid by the conference in 1913. For instance, in the Delaware Conference the legal rate is \$6.00. The conference paid \$3.35; just 56 per cent of what the law requires.

The apportionment should be large enough to pay the claims in full, and the Delaware Conference, and the other 140 Conferences of the Methodist Episcopal Church should not sooner think of paying its Veteran preachers fifty-six cents on the dollar than the National Government would think of paying its old soldiers fifty-six cents on the dollar.

Column IX indicates the increase of the "Total Paid—1913" (Column II) over the amount paid in 1908. It is a report of progress and is full of encouragement.

The Total Increase for all the 19 Confer

THE COLORED CONFERENCES

CONFERENCE	I Total Claims 1913	II Total Paid 1913	III Shortage 1913	IV Apportionment for 1914	V Increase over 1913	VI Prospective Shortage 1914	VII Disciplinary Annuity Rate	VIII Annuity Rate Paid 1913	IX Increase in Amount Paid 1908-1913
<i>Southeastern</i> 4-16-14									
Philadelphia—Bishop Berry.	7400	3889	3511—48%	5200	3400	111—2%	6.00	3.35—56%	1450
Delaware									
Washington—Bishop Cranston.	7000	4036	2964—42%	2000	630	2334—33%	8.00	4.00—50%	1828
Washington									
Cincinnati—Bishop Anderson.	3820	2120	1700—45%	651	216	1484—39%	7.00	2.30—33%	948
Lexington									
Total North	18220	10045	8175—45%	7851	4246	3929—22%	7.00	3.22—46%	4226
Atlanta—Bishop Leete.	3000	1885	1115—37%	1000	552	563—15%	4.70	2.70—58%	660
Atlanta									
Florida	2000	1432	568—28%	400	202	366—18%	4.00	4.00—100%	685
Florida									
Savannah	1538	1355	183—12%	420	273	0—0	4.50	4.80—100%	537
Savannah									
South Carolina	4000	2988	1012—25%	600		1012—25%	6.00		998
South Carolina									
Chattanooga—Bishop Henderson.	1600	1230	370—23%	530	386	0—0	3.50	3.00—90%	675
East Tennessee									
Tennessee	2000	1396	604—30%	500	316	288—14%	4.30	2.50—58%	300
Tennessee									
North Carolina	2668	1793	875—32%	500	246	629—23%	6.80	3.30—49%	805
North Carolina									
New Orleans—Bishop Thirkield.	4000	2879	1121—28%	500	302	819—20%	7.00	2.60—37%	1024
Louisiana									
Mississippi	3500	2138	1362—39%	500	189	1173—33%	6.50	3.30—51%	892
Mississippi									
Upper Mississippi	3500	2367	1133—32%	500	225	808—23%	5.50	3.50—64%	1030
Upper Mississippi									
Central Alabama	2000	1556	444—22%	600	491	0—0	3.40	1.00—30%	660
Central Alabama									
St. Louis—Bishop Smith.	3500	1420	2080—60%	600	389	1691—48%	7.00	2.40—35%	561
Central Missouri									
Little Rock	2500	1530	970—39%	300	176	794—31%	3.25	2.85—90%	710
Little Rock									
Oklahoma City—Bishop McIntyre.	4568	2284	2284—50%	1050	838	1446—31%	4.50	3.75—83%	1597
Texas									
West Texas	3000	1962	1038—34%	600	82	956—32%	5.70	2.40—42%	919
West Texas									
Lincoln	1500	986	514—34%	500	425	89—6%	4.40	1.90—43%	540
Lincoln									
Total South	44874	29201	15673—35%	9100	5092	10634—24%	5.06	2.93—58%	12583
Grand Total	62004	30046	31958—52%	16951	9338	14563—23%	6.03	3.08—51%	16809

NEGRO SEMINARY IN MEMPHIS.

work offered by Memphis.

In presenting its claims for the school Nashville offered a donation of a school site valued at \$10,000.

While Memphis is the city picked out for the location of the school, it is contingent upon a donation of \$25,000 to be used in connection with the project. Under the resolution adopted at the meeting this subscription must be guaranteed to the committee which will make the final decision by September 1.

It is estimated that the total cost of the site and the building will be from \$75,000 to \$100,000. Of this amount \$50,000 was donated by the Southern Baptist Convention of white Baptists. The remaining sum needed is expected to come from the city and from the fund being raised by Negro Baptists.

The meeting yesterday, which was a morning and afternoon session, was presided over by the Rev. T. J. Searcy, pastor

of the Metropolitan Church. The Rev. E. C. Morris, president of the National Baptist Convention, and personal representative of Mr. Booker T. Washington, was also present at the meeting and one of the deciding factors in the selection made.

The final decision as to whether Memphis has done her part in raising the necessary \$25,000 toward the school will be made by a committee of white and Negro Baptist ministers. This committee is composed of the Rev. Ben Cox and the Rev. B. F. Riley, for the white Baptists, and the Rev. E. C. Morris and the Rev. T. J. Searcy for the Negroes.

It was stated last night that several sites were under consideration at the present time for the building, but just where these are will not be made public at this time.

Buildings and Sight Will Probably Cost \$100,000—Nashville Offered \$10,000—Location in Memphis Contingent upon Pledge of \$25,000 by September 1—White and Negro Baptists co-operating in project Memphis, Tenn., June 9, 1914.

Memphis was selected yesterday as the site of the Negro Baptist Theological Seminary at a meeting of prominent white and Negro members of the Baptist Church held at the Metropolitan Baptist Church.

The school will be under the supervision of the National Negro Baptist Convention and the actual selection of the site was made by a committee from that convention and the Southern Baptist Convention.

Nashville, through its representatives at the meeting, made a strong bid for the school, but the selection was made because of the more central location in the field of

(Concluded from last week)

(Concluded from last week)

And we come now to the Church itself. And by Church here we mean everything there is to it: spiritual body, membership, organization, and whatever else the term may connote. If the Negro is to be counted as an equal in anything with which Christian people have to do, surely that equality should begin in the Christian Church. But we find Church leaders, some of eminence and influence, trying to twist the simple and straightforward gospel of Jesus Christ to the support of color-prejudice and race injustice. There is nothing in any religion that is clearer than the attitude of Jesus Christ on the relation of His Church to all men and the non-exclusiveness of its principles and privileges. The true Christian Church is the best authorized and the most inclusive democracy in the world. But there are not wanting among its leaders men who think behind the age, mediaeval-minded men, who would make the pulpit the mouthpiece of Mammon and the Church the citadel of privilege and caste. Can the American Church stand for righteousness as applied to the Negro in America? Or is it easier to cross the ocean and help the Negro in Africa, where Mammon and the oppressor have less objection? Jesus Christ would have made a parable on such weakness and inconsistency. If the Church believes in itself it must believe in the black man in this country, for there is no possible interpretation of the teaching of Christ which will exclude the American Negro or any other race.

It has been hinted that Church leaders do not find it easy to stand by the Negro outside of the church because they have not yet whole-heartedly accepted the Negro on the inside of the church. Some seek to think that we can be separated on earth but united in heaven,—or they take the attitude that the Church is primarily a white man's institution and that the Negro is to be tolerated only in so far as will not seem inconsistent with what they conceive to be the best interests of that institution—somewhat as the politician relates the Negro to state government or as the educational authorities relate him to the public school. If any church or religious organization takes this attitude toward the rising generation of American Negroes, it will seem hypocritical, it will lose them, it will fail—and it will create about the most serious danger that our civilization has yet had to face. The Christian Church, which lays so much stress on the value and importance of the soul and relatively so minimizes the importance of every other thing, even the human body, can have but one consistent attitude on the ques-

And now we come to the phase of the question in which men usually deliberate with their prejudices and decide with their passions. But we believe that even this matter is amenable to reason and common-sense, and to the principles of Christianity. Some say: We know that the Negro must work and that he should be secure in his property; that it is inconsistent and perhaps even dangerous to our own liberties to attempt to exclude him from the democracy; and that without him the Church cannot really follow Jesus Christ; but, they conclude, we imagine and fear that the advance of the Negro threatens race integrity. Let us look this matter squarely in the face. We hold no brief either for or against race integrity; we do not now argue whether it is a good or a bad thing; for present purposes we can grant anybody's opinion on that question. We ask this question: Whatever may be the correct position in that matter, will not two educated, elevated, Christianized and mutually respectful races be better able and more likely to assume that correct position than two degraded, un-Christian and mutually hateful groups? If the Negro is civilized and Christianized he can be all the more readily brought to understand and agree to his proper relation to the white race, whatever that may be. To take the opposite view is to indict civilization and Christianity. The case may be without exact precedent, but any other assumption contradicts commonsense and arises from unreasonable fear. Commonsense lighted by the torch of experience is our only guide in a new matter. And if we must proceed at times without experience, is not the kingdom of heaven of as much concern to the Church as the distinction of race types? Is the salvation of the world of less account than the preservation of an aquiline nose?

If for no other reason, the white man can have a wise self-interest in the advancement of the Negro because the Negro is a part of the white man's environment and will help to make the white man whatever he is to become; the better the environment, the better its influence. The white race can never be strong and intelligent in the midst of a weak and ignorant race. God never intended that a man should get entirely free from the character of his neighbors; he must always be in part at least what his neighbors are. If we are surrounded by weak and ignorant neighbors we are constantly tempted to cheat and oppress them; sometimes we yield and sink. The most helpful environment that a strong man can have is to be surrounded by other

The bases of co-operation are these: identity of interest, mutual understanding, mutual respect and mutual trust. As to identity of interest—God never bound two races more firmly to the same destiny than the white and black people of this country; we are all in the same boat, and when we land we are all going to land together, however much we may delay the journey by mutual bickering and useless hostilities. And there must be mutual understanding; naturally, misunderstanding destroys co-operation, and the failure of co-operation begets new misunderstandings, so that our mutual troubles chase each other in a never-ending, self-perpetuating cycle. When two differing parties come thoroughly to understand each other, in that moment do half of their differences dissolve or rather are found to be non-existent and imaginary. To know each other we must cross the line, or come near enough to it to shake hands and talk. And mutual respect will increase with mutual understanding; we cannot be just to a man whom we do not respect, for he will not let us—he will resent disrespect and that will embitter us. But mutual trust, like a well-nurtured plant, will grow out of understanding and respect, and on trust will blossom the flower of Peace!

But, think some, that means equality. Exactly! Equality in the truest and noblest sense of the word. The equality of manhood does not mean that you are as tall as I am, that you weigh as much, that you have as good health or that you can commit a dozen lines of Homer's Iliad as quickly. All men, as individuals, are unequal in those respects. But it means that you are as free to do what you can do as I am to do what I can do, and that we are equally accountable to the laws of man and the laws of God. There is no other equality worth the mention. This is the foundation of real friendship and lasting peace, and on such basis we can co-operate. But if we approach each other in different planes there will not be co-operation, though there may be a more or less distressing operation of the one upon the other; as the white race for generations operated upon the black race, or as the black race was operated by the white race.

But perfect understanding, sound respect, mutual trust and ideal co-operation are largely a matter of growth. In the meanwhile what is our duty to each other? The Negro of brains and character must not only feel responsible for his individual conduct, but an interest amounting almost to a sense of responsibility for the rest of his race. It is not enough for him to say simply that he does

of war a throne of Peace. It is noble than any other single element, for my faith and the faith of my buoyant race are the ablest and have the greatest cir- cumstances that this most vital of all of all reforming and substantial advantages. must show an active interest in their reformation. For, whether or not as a matter of sin and black, in this country, to lay aside the right and peaceful relationship. It is God's way of keeping us interested in the lower element, by weaving our destiny with theirs. On the other hand, it is not enough for the enlightened and conscientious white man to say, when others kill or degrade or plunder the Negro, that "they do not represent the best white South. The worst white South will help to make destiny for the best, in this world certainly, and I expect in the next; for before God we are all responsible to the utmost of our ability. The best white people of the South are therefore more re-

informing forces will ultimately help us, white and black, in this country, to lay aside the sin of prejudice that doth so easily and sorely beset us and run with courage and endurance the race of civilization which God has set before us.

Talladega, Ala.

Church - 1914

St. Phillips Chapter, Brotherhood of St. Andrew
Will Hold Corporate Communion at Church Today

Los Angeles Tribune 4-26-'14

VESTED singers and members of the Brotherhood of St. Andrew in front of St. Phillips' church.

First
Colored
Episcopal
Edifice
West of
Rockies





Warren Memorial Methodist church on Greensferry avenue, in the western part of the city. Building will cost about \$12,000. The church is located in a section in which there are about